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Index of Proper Names and Subjects  
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INDEX OF PROPER NAMES AND SUBJECTS

TO

# Chaucer's Canterbury Tales

TOGETHER WITH

COMPARISONS AND SIMILES, METAPHORS

AND PROVERBS, MAXIMS, ETC.,

IN THE SAME.

COLLECTED BY

PROF. HIRAM CORSON, LL.D.

OF CORNELL UNIVERSITY.



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## INTRODUCTION.

BY THE REV. PROFESSOR SKEAT.

THE present issue was originally announced in the following terms:—"The issue for 1884, in the *First Series*, is to be

LXXII. The Six-Text, Part IX, with colored Lithographs of 6 Tellers of Tales and 6 emblematical Figures from the Cambridge Univers. MS. Gg. 4.27; Forewords, Title-pages for the three volumes, &c.; and Prof. Hiram Corson's Index to the Subjects and Names of *The Canterbury Tales*."

It has been recently discovered, after a careful enquiry, that a portion of the work thus promised has long been ready, but the publication of the whole was delayed for the sake of the remainder.

The coloured cuts were completed long ago, and are now issued. It will be seen that all the pictures are from the Cambridge MS. The six Tellers of Tales are the Monk, the Pardoner, the Reeve, the Cook, the Wife of Bath, and the Manciple. The six Emblematical Figures are Envy, Charity, Gluttony, Abstinence, Lechery and Chastity.

The "Forewords" were never written, and it is doubtless on this account that the issue was delayed. Dr. Furnivall had already issued, in 1868, his "Temporary Preface to the Six-text Edition of Chaucer's *Canterbury Tales*, Part I." But no continuation of this, in the form of "Part II.," was ever written. No doubt his intention was to write a full preface, to be called "Forewords," in

place of the "Temporary Preface"; but the opportunity for this never came; and it would now be unadvisable to substitute anything for it. The "Temporary Preface, Part I.," must be allowed to continue to occupy its place. And I think it must always be a subject for regret that the "Attempt to show the right order of the Tales" was held to be a justification for deliberately disturbing their order. The placing of Groups C and D in their present positions gives us an order which appears in no MS. whatever, and dissociates the Six-text, to that extent, from all the MSS. which it is meant to reproduce. Surely the best course would have been to keep to the order in the Ellesmere MS., on which the Six-text was founded. The misfortune is that editors have to follow suit, and the dislocated order cannot easily be set right again.

Neither are "the Title-pages for the three volumes, &c.," here included. Such "temporary" title-pages as have been already printed are practically sufficient; we are not likely to forget the fact that the famous "Six-text" edition of the Tales was edited throughout by Dr. Furnivall himself; and that, but for his energy and supervision, it would, probably, never have appeared.

It is not quite clear of what the "three volumes" consist. As far as I can judge, vol. i. was meant to include Group A, and its appendix, the Tale of Gamelyn. Vol. ii. may include Groups B and C; and vol. iii., perhaps, the rest, though this would make vol. iii. far too large. It might be better to include B, C, D, and E in vol. ii. Note that we cannot make a volume end with D, because the "side-notes" on p. 402 belong to the following group. I have found, in practice, that the most convenient way is to have *four* volumes, arranged thus: vol. i., A and Gamelyn; vol. ii., B and C; vol. iii., D, E, F, G, H, and the Parson's Prologue in Group I.; and vol. iv., the Parson's Tale by itself. But other arrangements can be made, and the problem is best solved by not limiting the

number of volumes, but leaving each subscriber free to follow his own method.

#### PROFESSOR CORSON'S INDEX.

It remains to say a few words as to the very useful Index compiled by the late Professor Hiram Corson, of Cornell University. It has long been in type, but it has no words of introduction. I therefore take upon myself to supply them.

It will be seen that there are really no less than *seven* indexes; and the book consists, accordingly, of two parts, the second of which begins at p. 97.

Part I. includes the three indexes following:—(a) Index of Proper Names; (b) Addition to the Index, pp. 87–93; (c) Scriptural Quotations and Allusions, pp. 94, 95.

Part II. includes:—(a) Comparisons and Similes, pp. 97–108; (b) Metaphors, pp. 108–111; (c) Proverbs, Maxims, &c., pp. 111–117; (d) Prayers, Entreaties, &c., 118–121.

Some of the information is repeated. Thus the Scriptural Quotations at pp. 94, 95, largely agree with the list of quotations given under the heading “Bible” at pp. 10, 11; indeed, the earlier list is, in some instances, the fuller of the two. In Part II., the Comparisons and Similes may be compared with the list of the same at pp. 19, 20; the Metaphors, with the list at p. 51; the Proverbs, with the list at pp. 67, 68; and the Prayers, with that at 64, 65. These repetitions are helpful rather than superfluous.

A few words are further necessary with regard to the references.

These are all to the paging and lines of the Six-text edition; but they can easily be used for other editions<sup>1</sup> by observing the following notes.

---

<sup>1</sup> As, for example, the text in vol. iv. of the Oxford edition in six volumes; Mr. Pollard's edition of the *Canterbury Tales*; the *Student's Chaucer*; and the Globe edition.

Group A occupies pp. 1-128; B, pp. 129-301; C, pp. 303-332; D, pp. 334-401; E, pp. 403-476; F, pp. 478-525; G, pp. 527-574; H, pp. 576-587; I, pp. 589-end. For practical use, we have only to reverse this arrangement, as under.

1-128 contains Group A.	478-525 contains Group F.
129-301       "       "       B.	527-574       "       "       G.
303-332       "       "       C.	576-587       "       "       H.
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403-476       "       "       E.	

A few examples will make this plain.

Abailard, letters of, 353/677 = D 677.

Abigail, mentioned, 210/2290; 446/1369 = B 2290,  
E 1369.

Achelous, the river-god, 259/3296 = B 3296.

In the case of the Tale of Gamelyn (see p. 31), the references are to the separate paging in the Six-text. Thus "Boundys, Sir John of," refers to p. 1, following after p. 128 of the Six-text. At p. 101, the quotations in smaller type are from the same; thus "lokid as a wild lyon" is from Gamelyn, l. 125. The number of the page does not matter.

In conclusion, I beg leave to record my sincere regret that Professor Corson—of whom I entertain the most kindly recollections and whose loss I sincerely lament—did not live to see the issue of this most acceptable Index.



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PROPER NAMES AND SUBJECTS  
TO  
CHAUCER'S *CANTERBURY TALES*,  
ELLESMERE MS.

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- Atthalante. *See* Atalanta
- Atthenes. *See* Athens
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- Attila, king of the Huns, surnamed *The Scourge of God*; his death from drunkenness, 321/579
- Attila. *See* Attila
- AueriH. *See* April
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- Augrim (contr. of Ar. algorithm, numeration), 92/3210
- Augustine (Augustyn), St., Bp. of Hippo, the most eminent of the Latin fathers of the Church, 6/187, 188; 175/1449; 181/1631; 239/2807; 241/2833; 294/4431; 306/117; 594/97; 595/101; 598/150; 604/230; 608/269; 610/302; 617/368; 618/381, 383; 627/484; 632/535; 640/630; 645/678; 647/694; 651/741; 652/754; 653/768; 660/831; 668/921; 672/958; 674/985; 675/987; 678/1020, 1026
- Aurelian, Roman Emperor (A.D. 270—275); capture of Queen Zenobia by, 267-8/3541—64
- Aurelius (Aurelie), the squire in Franklin's Tale, 506/938; 507/965, 970, 979, 982; 508/989, 1006, 1007, 1020; 509/1037; 511/1100, 1102; 513/1183, 1188; 514/1226, 1235; 515/1241, 1256; 516/1297, 1303; 522/1499, 1514; 523/1557; 524/1592
- Austyn. *See* Augustine, St.
- Auycen. *See* Avicenna
- Avarice, or Covetousness, to be shunned, 239/2798; 330/905; one of the Seven Deadly Sins, 651—57/739—803; its remedy, 657, 58/804—17
- Averroës, Averroïs, or Averrhoes (originally Ibn-Roshd), an Arabian philosopher and physician, b. 1120, d. 1198, 13/433
- Avicenna, Auycen (Latin form of Ibn-Sînâ), the most eminent of Arabian physicians, b. 980, d. 1037; 13/432; 330/889
- Babiloigne. *See* Babylon
- Babylon (Babilan), the Asiatic city and empire of antiquity, 261/3339; 395/2082; used adjectively, Babilan Tesbee, 130/63
- Bacchus, the god of wine, 456/1722; 579/99
- Backbiting (or detraction), 5 kinds of, 628/493—8

- Bacus. *See* Bacchus
- Baldeswelle (Bawdeswell), a parish in Eynford hundred, Norfolk, 18/620
- Bale; "after bale cometh bote porgh goddes might," *Gam.* 18/631
- Balthasar. *See* Belshazzar
- Bailly, Harry, the Host of the Tabard, 126/4358. *See* Host of the Tabard
- Barbarie. *See* Barbary
- Barbary, the portion of the world outside of Greece, 520/1452
- Barnabo Visconti, Duke of Milan. *See* Visconti
- Basil, or Basilius, St., a Greek Father of the Church, bp. of Cæsarea, b. ab. 329, d. 379; quoted on the burnings of hell, 604/221
- Basilie, St. *See* Basil
- Bath (Bathe), a city of England, 13/445; 440/1170; 455/1685
- Bayard (a horse's name, from *bay*), the blynde, as bolde as is, a popular proverb, 572/1413
- Becket, Thomas à, Archb. of Canterbury, b. 1109, d. 1170, alluded to as "The hooly blisful mastir," 1/17; "The blisful mastir," 22/770
- Belial, "that is the deuel," 666/897; "Belial is to seyn with-outen Iuge," 666/898
- Belmarye, a Moorish kingdom in Africa? 2/57; alluded to, as a country where lions are hunted, 75/2630
- Belshazzar, king of Babylon, story of, in Monk's Tale, 262—4/3373—3436
- Benedict, Saint, the founder of monachism in the West, b. 480, d. 543, 6/173; 100/3483
- Benedight, seint. *See* Benedict, St.
- Benet, Beneyt, seint. *See* Benedict, St.
- Bernard, Saint, abbot of Clairvaux, b. 1091, d. 1153, 528/30; 597/130; 599/166; 606/253, 256; 608/274; 646/690; 649/723
- Bernardus Gordonius, prof. of medicine at Montpellier, 14th cent., 13/434
- Bernardus Sylvestris. *See* Megacosmus of B. S.
- Berwick-on-Tweed, a sea-port town of England, 20/692
- Berwyk. *See* Berwick-on-Tweed
- Bethulia, the city which is the scene of the chief events of the Book of Judith, 210/2289; 274/3755
- Betraying of counsel, the sin of, 642/645

Better late than never ("bet than neuere is late"), 572/1410; "bet is a pyk than a pykerel, and bet than olde boef is the tendre veel," 448/1419, 1420

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1 *John* i. 8: 615/349; i. 9: 252/3075—7; iii. 15: 634/565

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Bigamy, defended by the wife of Bath, 334/9 *et. seq.*

Biheste is dette, 130/41

Bilyea, cited as an example of wifly chastity (omitted in the other MSS.), 521/1455

Blank-Parson Link; the Manciple's tale ended, the Host calls on the Parson for a "fable," and the Parson replies, that he'll get no fable from him, but "if that yow list to heere moralitee and vertuous mateere, and thanne þat ye wol yeue me audience, I wol fayn, at Cristes reverence, do yow plesaunce leeful as I kan;" 589—91/1—74

Blee, or Blean Forest, on the route of the Pilgrims close to Canterbury, 576/3

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Bob-up-and-down, supposed to be Harbledown, on the route of the Pilgrims to Canterbury, 576/2; but see J. M. Cowper's letter to *Athenæum*, Dec. 26, 1868, p. 886, and Temporary Pref. to 6-T. ed. of C. T., p. 32

Boece. *See* Boethius

Boethius (Ancius Manlius Severinus), author of *De Consolatione Philosophiae*; alluded to or quoted, 34/1163—1166; 37/1262, 1263; 85, 86/2987—3016; 271/3677—3680; 367/1159—1161, 1168; 458/1792—1794; 495, 496/608—620; Chaucer's translation of, alluded to, 684/1088

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Book of Fame. *See* House of Fame

Book of the Duchess, Chaucer's, alluded to, 684/1086

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Bordeaux, a city of France, famous for its wines, 12/397; 321/571

Boughton-under-Blean, a town on the route of the Pilgrims near to Canterbury, 547/556

Boulogne, a seaport of France, on the English Channel, 14/465

Boundys (Bondys, Boundis, Boundes), Sir John of, the father of the three brothers in the spurious tale of *Gamelyn*, p. 1, following 6-T. 128

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Bradwardine (Bradwardyn), Thomas, called the Profound Doctor, Archb. of Canterbury, author of "De causâ Dei adversus Pelagium," 294/4432; probable allusion to, 300/4635

Bretagne, Brittany, in N. France, 12/409; 500/729; 508/992; 512/1159; 514/1221; 515/1240, 1268

Breton lays, sung to musical instruments, 500/712

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Bretons, the early inhabitants of Brittany or Bretagne, in France, 500/709

Briseis, a patronymic of Hippodamia, taken captive by Achilles, 131/71

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- Briton, 513/1179. *See* Breton of Bretagne  
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 Cain, the son of Adam and murderer of Abel, 677/1015  
 Callisto (Calisto, Calistopee), daughter of Lycaon, king of Arcadia, and companion of Diana, her metamorphosis portrayed on the wall of Diana's temple (Ovid's *Fasti*, ii. 153), 59/2056—60  
 Cambalo, or Cambalus, son of the Tartar king, Cambynskan, in the Squire's Tale, 479/31; 497/656  
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 Cambridge, a university town of England, 113/3921; 115/3990  
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 Cambyses, king of Persia, a story of his cruelty, 394, 5/2043—72  
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Canace, the daughter of Aeolus, guilty of incest with her brother (Ovid. Her. 11), 131/78

Canacee, daughter of the Tartar king, Cambynskan, in the Squire's Tale, 479/33; 482/144; 483/178; 485/247; 486/277; 489/361, 384; 490/410; 491/432, 449; 492/475, 485; 496/631, 633, 635, 638; 497/651, 669

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Canon's Yeoman's Preamble. The Yeoman speaks of his seven years' hard and impoverishing experience with the Canon, and of the frauds practised by the latter in Alchemy; 552—59/720—971

Canon's Yeoman's Tale; a satire on the practice of Alchemy. A Canon pretends to teach a priest the mystery of the science, and makes him believe by his trickery that he converts quicksilver and copper into silver, and for the receipt obtains from him forty pounds. The Canon goes his way; and when the priest would make assay of this receipt, "farwel, it wolde nat be," 560—71/972—1481

Cantebregge. *See* Cambridge

Cantebrigge. *See* Cambridge

Canterbury, a city of England, 1/16, 22, 27; 22/769; 23/793, 801; 549/624; 576/3

Canterbury Tales, Chaucer's, alluded to, 684/1086

Capaneus, one of the seven heroes who besieged Thebes, 28/932

Capella, Martiantus Mineus Felix, author of *De Nuptiis Mercurii et Philologie*, 456/1732—1738

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Capitolium, the temple of Jupiter, in Rome, on the Mons Capitolinus, 278/3893, 95

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Carpenter, among the Canterbury Pilgrims, 11/361

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Carthage, city in Africa, 298/4555; 519/1400

Cassiodorus (Magnus Aurelius), a Latin historian, etc., b.



- ab. 468 A.D., quoted, 216/2386; 225/2538; 230/2628; 234/2718; 237/2754; 240/2832
- Cassius, Caius, one of the assassins of Cæsar, 278/3887.  
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- Cato, Dionysius, name assigned to the author of a Latin work, entitled *Dionysii Catonis Disticha de Moribus ad Filium* (4th cent.), quoted, 93/3227; 215/2371; 218/2406; 223/2496; 232/2679; 238/2784; 239/2792; 286/4130; 287/4161, 4166; 446/1377; 550/688
- Caton. *See Cato*
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- Caucasus, mountain range between Europe and Asia, 367/1140
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- Caym. *See Cain*
- Cecilia (Cecile, Cecilie), Saint, the patron saint of music; 528/28; 547/554; the story of, told by Second Nun, from the Golden Legend, 530—46/120—553; significations imputed to the name, 530, 31/85—119
- Cecilies, *gen. s.* [St.] Cecilia's, 537/277. Evidently an error in the MSS. for Valerians, which Skeat substitutes
- Cedasus, whose daughters slew themselves, to preserve their virginity, 520/1428
- Cenobia. *See Zenobia*
- Centauros, Lat. *acc. pl.?* *See Centaurs*
- Centaurs, fabled monsters of anc. myth., half man and half horse, 259/3289
- Centesimus fructus, 663/869
- Cerberus, the three-headed dog of hell, 259/3292
- Cesar. *See Cæsar, Caius Julius*
- Ceuta (anc. Septa or Septum), a fortified town on the N. coast of Africa, opposite Gibraltar, 160/947
- Ceyx (Ceys) and Alcyone, the story of, told by Chaucer in *The Boke of the Duchesse*, referred to by the Man of Law, 130/57
- Chain of love, all things bound with the, 85/2987—93
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- Chaldeye. *See Chaldæa*
- Chalons, coverlets (from Chalons in France?); a bed with sheetes and with chalons faire yspred, 119/4140
- Chanon. *See Canon*
- Chanticleer, name of the cock, in Nun's Priest's Tale, 283/4039, *et seq.*
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- Hippolyta, queen of the Amazons, and wife of Theseus, in the Knight's Tale, 26/868, 881; 29/971; 49/1685; 74/2578
- Hodge (Hogge of Ware), dim. of Roger, name of the Cook with the Canterbury Pilgrims, 125/4336. *See* Roger
- Holderness, a district on the coast of Yorkshire, 385/1710
- Holofernes, a general of Nebuchadnezzar, slain by the Jewish heroine Judith, during the siege of Bethulia, 159/940; 210/2289; 446/1368; story of, in Monk's Tale, 273, 4/3741—64
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- Horeb, Mount, one of the sacred mountains, 390/1891
- Horn childe, Romance of, alluded to, 197/2088
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- Malice, two kinds of, 1. hardness of heart, 2. opposition to known truth, 627/486, 7
- Malkin (Malkyn), dim. of Mary, Molly, used generically for any young woman, 130/30; name of a maid in Nun's Priest's Tale, 298/4574
- Malle, name of the widow's sheep, in Nun's Priest's Tale, 283/4021
- Malmsey. *See* Malvesie
- Malvesie (Maluesye, Malvoisie), a wine, named from Malvasia, or Napoli di Malvasia, in the Morea, 170/1260
- Malyne, *i. e.* Malkin, dim. of Mary, Molly, 121/4236
- Manciple, description of the, among the Canterbury Pilgrims, 17/567—586
- Manciple's Head-Link; the Host calls on the Cook for a tale, but in his drunken condition he prefers to sleep, and the Manciple offers to tell the next tale, and is accepted by the Host, 576—579/1—104
- Manciple's Tale, of Phœbus and his white crow that tells him of his wife's infidelity during his absence from home, and is turned black therefor (Ovid's *Met.* Bk. ii. 534—550), 580—587/105—362

*Mane techel phares* (Mene, Mene, Tekel, Upharsin of A. V. of Dan, v. 25), 262/3396

Man of Law, 130/33

Man of Law's Head-Link ; the Host reminds the company that the fourth part of the day is gone, and entreats them not to lose time ; calls for a tale, on the Man of Law who, after enumerating the several stories that had been told by Chaucer and alluding to "cursed stories," "unkind abominations" which Chaucer, and which he himself, would not tell, begins his story of the pious Constance, 129—131/1—98

Man of Law's Prologue ; he addresses Poverty, and cites its ills, 132, 133/99—133

Man of Law's Tale, of the pious Constance, 134—166/134—1162

Manslaughter, an offspring of ire or anger, 634/564 ; kinds of spiritual m. : 1. by hate (1 John iii. 15, quoted) : 2. by backbiting : 3. in giving wicked counsel by fraud (Prov. iii. 27, 28, quoted), 634/562—569 ; bodily m., slaying with the tongue, giving order or counsel to slay a man, 634/570 : m. in deed, 1. by law, as when a judge condemns a man to death : 2. in self-defence : 3. by accident : 4. when a woman by negligence overlies her child : 5. by preventing conception, inducing abortion : 6. when a woman kills her child after birth, for shame : 7. when a man by lechery or blows destroys a foetus, 635/571—579

March, the month, 1/2 ; 349/546 ; 387/1782 ; 480/47 ; the month in which the world began, 293/4378

Marcian. *See* Capella, Martianus Mineus Felix

Mardoche. *See* Mordecai

Marie, Egyptien. *See* Mary, St., the Egyptian

Marie, Seinte, the Virgin. *See* Mary, the Virgin

Mark, St., the Evangelist, 200/2141 ; 338/145

Market ; "greet prees at market maketh deere ware, and to greet cheepe is holde at litel prys," 348/522, 523

Marriage, Wife of Bath's views of, 334—357/1—828 ; the wo that is in, 334/3 ; never forbidden by God, 335/60 ; the tribulation in, 339/173—183 ; a great sacrament, 445/1319 ; a horrible thing to break the sacrament of (Matt. xix. 5, quoted), 661/842 ; what this sacrament betokens (Exod. xx. 17, St. Augustine, Matt. v. 28, quoted), 661/843 ; a great sacrament established by God ; true effect of ; figured between Christ and Holy Church, 668/918—922 ; how a man should bear him towards his wife (Ephes. v. 25, quoted), 669/925—929 ; how a wife should be subject to her husband (1 Pet. iii. 1—7, St. Jerome and St. Gregory, quoted), 669, 670/930—938. *See* Wedlock

Marrok, the Strayte of. *See* Morocco

Mars, the god of war, 29/975 ; 45/1559 ; 49/1682, 1708,



50/1747; 55/1907; 59/2050; 62/2159; 64/2248; 68/2369, 2372; 70/2431, 2434, 2441; 71/2473, 2480; 74/2581; 76/2669; temple of, described, 57/1981—1994; representations on the walls, 57—59/1967—2040; statue of, described, 59/2041—2050; Arcite's invocation of, 68, 69/2373—2420; the planet, 59/2035; 68/2367; 139/301, 305; 351/612, 613, 619; 480/150; a name for iron, 555/827

Martes, *gen. s.* See Mars

Martin (Martyn), St., a Hungarian by birth, served in the army under Constantius and Julian; an opponent of the Arians; d. at Tours; oaths by, 172/1338; Gam. 2/53; 7/225; 172/1338

Mary, the Virgin, 150/641; 159/920; 179/1592; 183/1698; 189/1880; 193/1974; 312/308; 324/685; 380/1604; 445/1337; 461/1899; 475/2418; 562/1062; prayer of Constance to, 156, 157/841—54; the Prioress's invocation to, 182, 183/1657—1677; the second nun's, 528—530/29—84

Mary, St., the Egyptian; allusion to her being miraculously fed in a cave, 145/500

Mathurin, St., an oath "by that precious corpus Madrian," 253/3082

Matthew (Mathew), St., the Evangelist, 200/2141; 323/634; 636/588; 661/842, 845; 679/1036

Maudelayne, the name of the Shipman's barge, 12/410

Mauny, Sir Oliver, of Armorica (Bretagne), an accomplice in the murder of Peter the Cruel, of Spain; Chaucer conceals the name under the synonym of *wicked nest*, O.Fr. *mau ni* (Skeat), 268/3576

Maur (Maure), St., a disciple of St. Benedict, and from whom a Congregation of Benedictines in France was named, 6/173

Maurice, *gen. s.* Maurices. See Mauricius

Mauricius, the son of Constance and king Ælla, in the Man of Law's Tale, 152/723; 163/1063; 164/1086; 165/1121, 1127

Mawmet (from Mahomet), an idol, 652/749; 662/860

Mawmettrie (from Mahomet), idolatry, 652/750

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Maximus, an officer of the Roman Prefect Almachius, 540/368, 372, 377; 541/400

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May, the wife of January, in the Merchant's Tale, 455/

- 1693; 457/1742, 1774; 458/1782; 459/1822; 460/1851, 1859, 1871, 1882; 461/1886, 1888, 1895, 1914; 462/1932, 1955; 463/1977; 464/1995, 2002; 465/2054; 466/2092, 2100; 467/2116; 468/2137, 2157; 469/2185; 470/2218; 473/2321, 2328
- Mayus, the wife of January in the Merchant's Tale. *See* May
- Mecene. *See* Messene
- Medea, the sorceress, wife of Jason, 56/1944; 131/72
- Medes, the people of Medea, a province of the Assyrian Empire, 263/3425
- Megacosmus of Bernardus Sylvestris (12th cent.), passage imitated from, 135, 136/190—203
- Melan. *See* Milan
- Meleager, the Calydonian hunter, portrayed on the wall of Dian's temple, 60/2071
- Meleagree. *See* Meleager
- Melesie. *See* Miletus
- Melibee. *See* Melibeus
- Melibee, "this is to seyn, a man that drynketh hony," 228/2600
- Melibe-Monk Link; the Host contrasts his shrewish and big-armed wife with Melibeus' patient wife, Prudence, calls for a tale on the Monk, who proposes to tell a series of Tragedies, 253—255/3079—3180
- Melibeus, Chaucer's Tale of: Melibeus, a young man mighty and rich, whose wife Prudence and daughter Sophie were beaten and wounded, in his absence, by three of his old enemies, calls together a great congregation of folk, of various kinds, to take counsel what is best to be done in the case. The greater number advise vengeance, but Dame Prudence, by means of an elaborate argument, backed by quotations from Holy Writ and ancient authors, at last prevails against all evil advisers, and persuades her husband to become reconciled to his enemies, and to forgive as he hopes to be forgiven, 201—252/2157—3078
- Menace, the sin of, 642/646
- Merchandise, bodily and spiritual, 654/777; bodily m., when lawful, and when cursed and damnable, 654/778—780
- Merchant, description of the, among the Canterbury Pilgrims, 8, 9/270—284; merchant of Shipman's Tale, 168—180/1191—1624; of deceit between merchant and merchant, 654/778—780
- Merchant's End-Link; the Host prays God to keep him from such a wife as January's wife May; declares his own wife to be "as true as any steel," but "a labbyng shrewe," with "an heepe of vices mo;" 476/2419—2440

Merchant's Prologue: the merchant complains of his wife and brings her "passyng crueltee" into contrast with Griselda's "grete pacience," 442/1213—1244

Merchant's Tale of January and May, illustrating that "men sholde wedden after hire estaat ffor youthe and elde is often at debaat," 443—475/1245—2418

Merchants, rich, addressed by the Man of Law, 132, 133/122—130

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Mercia, one of the Kingdoms of the Saxon Heptarchy, 291/4302

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Messene (MSS. 1, 2, Mecene; 3, Messene; 4, 5, mesue; 6, Mesne), now Mavromati, the later capital of Messenia, a country in Peloponnesus, 518/1379

Metamorphoseos, *gen. s.* Ovid's *Metamorphoses*, 131/93

Metaphors: 16/563; 24/823; 26/886, 87; 27/925; 29/982; 71/2469; 87/3061; 89/3115; 108/3774, 75; 110/3852; 111/3865, 3868, 3882, 3883—85; 112/3887; 112/3889—3895; 112/3911; 117/4096; 119/4155; 132/124; 135/165—8; 140/323; 141/358, 364; 143/438; 152/701, 2; 156/833; 164/1090; 181/1626; 187/1799, 1800; 188/1846; 247/2966; 254/3123; 276/3832; 277/3851; 294/4430; 300/4633; 305/75; 320/558, 9; 325/729—31; 337/107, 113; 339/170, 171, 176, 177; 347/477, 478, 484, 487, 489, 492; 350/572, 573; 351/602—604; 395/2091; 403/22; 432/919; 440/1166—1169; 450/1516; 451/1553; 458/1783, 1798; 493/505; 506/942; 528/37; 552/730; 562/1069; 563/1080; 569/1301, 1313; 577/42; 578/72; 584/252; 590/26, 35, 36

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Metellus, Egnatius, killed his wife for wine-drinking (Valerius Maximus, lib. vi. cap. 3), 347/460—462

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Micah, the Hebrew prophet, 602/201

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Middleburgh, a port of the island of Walcheren in the Netherlands, 8/277

- Might does not make right, 218/2408 ; when joined to cruelty, 271/3683, 3684
- Milan, city and dukedom in Italy, 269/3589
- Miletus, the 7 maidens of, that slew themselves to save their virginity, alluded to, 519/1409—1411
- Miller, description of a, in the Reeve's Tale, 113/3925  
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- Miller, description of the, among the Canterbury Pilgrims, 16. 17/545—566
- Miller, the stealing propensity of the, in Reeve's Tale, 115/3995—3998
- Miller's daughter, in the Reeve's Tale, description of, 114/3973—3976
- Miller's Prologue : The Knight's Tale ended, the Host calls on the Monk for the second tale ; the drunken Miller insists on telling next "a legende and a lyf bothe of a carpenter and his wif, how that a clerk hath set the wrightes cappe." The Reeve tells him to hold his tongue and let be his "lewed dronken harlotrye ;" but "he nolde his wordes for no man forbere, but tolde his cherles tale in his manere." The poet begs to be put out of blame, as he must rehearse the tales, be they better, or worse, 89—91/3109—3186
- Miller's Tale, of a carpenter, and his wife Alisoun who with a clerk "cleped hende Nicholas," plots against his honor, 92—110/3187—3854
- Minotaur, a monster, half man and half bull, slain by Theseus, with the aid of Ariadne, 29/980
- Miracle, the, wrought at request of Saturn, in favor of Palamon, 77/2684, 2685
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- Monday, second day of the week, 71/2486 ; 98/3430 ; 101/3516 ; 104/3633 ; 105/3659
- Money, chapmen's plough, 176/1478
- Monk, description of the, among the Canterbury Pilgrims, 5, 6/165—207 ; called on for a tale, 89/3118, 3119 ; his definition of tragedy, in the prologue to his tale, 255/3163—3172 ; his tale *de casibus virorum illustrium* (Lucifer, Adam, Samson, Hercules, Nebuchadnezzar, Belshazzar, Zenobia, Nero, Holofernes, Antiochus IV. surnamed Epiphanes, Alexander the Great, Julius Cæsar, Cræsus, Peter the Cruel of Spain, Peter of Cyprus, Bernabo Visconti of Milan, Ugolino, Count of Pisa), 256—270/3181—3652
- Monk-Nun's-Priest's Link ; the Knight stops the Monk in his tedious stories, and the Host tells him his talking is not worth a butterfly, and prays him to say somewhat of hunting, which the Monk declines to do, and the Host calls

- on the Nun's Priest for "swich thyng as may oure hertes glade," 281, 282/3957—4010
- Monte Viso, in Italy, 404/47; 405/58
- Mordecai, the Benjamite, 446/1373
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- Moses, leader of the Israelites, 602/195; 615/355; his fasting alluded to, 390/1885—90; alluded to as having skill in magic, 485/250
- Mother, grief of a bereaved, should be allowed to have its course, for a time, 201/2167
- Moyses. *See* Moses
- Mulier est hominis confusio*, 292/4354
- Murder will out, 186/1766; 289/4242
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- Myda. *See* Midas
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- Nabal, the husband of Abigail, who protected him against the anger of David (1 Sam. xxv.), 210/2290; 446/1370
- Nabugodonosor. *See* Nebuchadnezzar
- Narcissus, a beautiful youth, who slighted the nymph Echo, and died of love of himself, having seen his own face in a fountain (Ovid, *Met.* 3, fab. 5), 507/952; portrayed on the wall of the temple of Venus, 56/1941
- Narcisus. *See* Narcissus
- Nature: ther Nature wol nat wirche, ffare wel Phisik, 79/2759, 60; speech imputed to, in regard to the Roman maiden, Virginia, 303, 4/11—28; cannot be restrained, 581/160—62; illustrations of the fact, 581, 2/163—86
- Nazarenus is as muche for to seye as florissynge, 609/288
- Nebuchadnezzar, the Great, King of Babylon, story of, in Monk's Tale, 261, 2/3333—72; pronounced a god, by Holofernes, 274/3752; his vision alluded to, 596/126
- Necessity, wisdom to make a virtue of, 87/3041, 2; "I made vertu of necessitee," 495/593
- Need; nede has na peer, Hym boes serue hym selne that has na swain, 116/4026, 27
- Negligence (or recklessness), the nurse of all harm, 648/710, 11; the remedy, 648/712, 13
- Neighbour, how a man shall love his, 630/517—21; how an enemy is included in the name, 630, 31/521—23
- Neot, St., a Saxon Saint, oath by, 108/3771
- Neptunus, god of the sea, 509/1047
- Nero, the infamous Roman Emperor; the slaughter of,



portrayed on the wall of the temple of Mars, 58/2032; story of, in Monk's Tale, 271—3/3653—3740; his burning of Rome alluded to, 298/4560—63

Neroun (Lat. acc. Neronem). *See* Nero

Nessus, the Centaur, slain by Hercules with a poisoned arrow for offering violence to Deianira, 260/3318

New; "ther is no newe gyse that it nas old," 61/2125

Newegate. *See* Newgate

Newgate, name of a prison in London, 128/4402

Nicanor, a general of Antiochus Epiphanes (2 Maccabees ix.), 275/3781

Nicerates, *gen. s.* Niceratus, father, or son, of Nicias, the Athenian general? Nicerates wyf that for swich cas birafte hir self hir lyf, 520/1437. [MS. 2, Nyceratis; 3, nycherates; 4, Nicharatiffs; 5, Nicharatyfs; 6, Nichostratifs]

Nichanore (MSS. 2, 3, Nychanore; 4, 5, Nichasore; 6, Nichasor); the Theban mayden that for Nichanore hir seluen slow, 520/1432. *Latin note*: "Nichanor victis Thebis vnus captiue virginis superatus est." Which of the several ancient generals of the name is meant is uncertain. *See* Nicanor

Nicholas, the clerk, or scholar, in the Miller's Tale, 92/3199; 94/3272, 3285, 3288; 95/3298, 3303; 97/3386, 3396, 3397; 98/3401, 3403, 3409, 3413, 3420, 3424, 3426; 99/3437, 3444; 3462; 100/3472, 3477

Nicholas, Saint, his early piety alluded to, 184/1704. *See* Tyrwhitt's note, v. 13444

Nicholay. *See* Nicholas

Niggard; "he is to greet a nygard that wolde werne a man to lighte his candle at his lanterne," 343/333, 334

Night-spell, pronounced by the carpenter, in Miller's Tale, 100/3483—3486

Nineveh, capital of the ancient Assyrian empire, 145/487; 560/974

Noah, the patriarch, 101/3518, 3534, 3539; 102/3560; 103/3582; 104/3616; 109/3818; 110/3834; 653/766

Noah's wife, an allusion to her obstinacy, as represented in the Mysteries, 101/3539, 3540

Noe. *See* Noah

Non est aliud nomen sub celo, &c. (Acts iv. 12), 637/597

Norfolk (Northfolk), a county in the East of England, 18/619

Northumberland, Northhumbrelond. *See* Northumberland

Northumberland, the region of country north of the Humber (Yorkshire is meant, *Skeat*), 146/508; 148/578

Note. *See* Neot, St.

Nowel (*Fr.* Noël, Christmas, from Lat. natalis), a cry of joy and festivity, 515/1255

Nun, description of the, among the Canterbury Pilgrims, 4, 5/118—164

Nun-Canon's-Yeoman Link: the Second Nun's Tale of Saint Cecilia finished, at Boughton-under-Blean the Pilgrims are overtaken by a Canon and his Yeoman; the Canon's appearance described; talk between the Host and the Yeoman in regard to the Canon, who drawing near and hearing what the yeoman is saying of him and his alchemy, rides away "for verray sorwe and shame." The Yeoman then proposes to tell all he knows about his master's rascalities, 547—551/554—719

Nun's Priest's Tale, of the Cock and Hen (Chanticleer and Partlet), and the Fox, 283—300/4011—4636

Nynyuee. *See* Nineveh

Oaths: by the sweete seinte Anne, 380/1613; by Seint Austyn, 181/1631; by Seint Charite, *Gam.* 13/451; par charitee, 197/2081; by my croun, 118/4099; by the croys which þat seint Eleyne fond, 331/951; by seint Cutberd, 118/4127; by Seint Denys of ffrance, 172/1341; depar-dieux, 130/39; 374/1395; by my fader kyn, 116/4038; by my fader soule, 475/2393; 254/3127; by thy fader kyn, 577/37; by youre fader kyn, 254/3121; by my fai, *Gam.* 9/301; by my fay, 116/4034; 450/1505; by my feith, 375/1403; 397/2137; 570/1334; *Gam.* 4/95; 25/868; by my fey, 125/4356; 326/762; 339/203; 340/215; 378/1535; 388/1811; 399/2236; 576/13; vpon my feith, 254/3125; par ina fay, 194/2010; by thy feith, 126/4358; 379/1551; vp-on thy fey, 364/1057; by youre fey, 363/1002; 403/9; Elles the feend me fecche out of this place, 163/1064; the foule feend me fecche, 380/1610; by Seint Gile, 566/1185; by God, 116/4026, 4036; 117/4089; 122/4252; 570/1327; 571/1372, etc.; by God aboue, 340/207; by god oure heuene kyng, 179/1583; by god þat all made, *Gam.* 14/469; by god that for vs deyde, 437/1062; by god and by the hooly sacrement, 326/757; by god and by Seint Iohn, 162/1019; 338/164; by god and by seint Martyn, 172/1338; By god and by this Porthos I yow swere, 171/1325; goddes Armes, 324/692; By goddes Armes, 323/654; goddes Armes two, 357/833; by goddes berd, *Gam.* 9/295; By goddes bones, 253/3087; 477/2; for goddes bones, 397/2153; by goddes booke, *Gam.* 3/91; by goddes corpus, 107/3743; by goddes dignitee, 122/4270; 324/701; for goddes herte, 109/3815; By god [des] herte, 117/4087; Ey goddes mercy, 476/2419; Ey goddes precious dignitee, 327/782; By goddes precious herte and by his nayles And by the blood of Christ that is in Hayles, 323/651, 2; By God sale, 120/4187; by goddes sweete pyne, 199/2126; 345/385; as help me god, 106/3709; 350/596; 351/605;

356/805; as helpe me god, 172/1360; god helpe me so, 299/4615; God helpe me so, 175/1464; 357/823; so helpe me god, 552/740; so god me saue, 95/3325; 108/3795; 396/2112; 571/1361; god so saue me, 388/1809; as god my soule saue, 437/1064; god so my soule saue, 419/505; so god my soule blesse, 576/21; als wisly god my soule blesse, 199/2112; as wisly helpe me the grete god of kynde, 492/469; as helpe me verray god, omnipotent, 346/423; So wysly god my soule brynge at reste, 450/1489; So wisly god my soule brynge in blisse, 469/2175; So wisly help me god out of care and synne, 380/1605; as wys god helpe me, 299/4598; al so god my soule saue, 329/860; so god me speede, 399/2205; as help me crist, 391/1949; thanne haue I cristes curs, 331/946; cristes foo, 108/3782; by cristes ore, *Gam.* 5/139, 159; 7/231; 10/323; by Ihesu, 106/3711; by Ihesus, 559/967; by Ihesus heuene kyng, 99/3464; by heuene kyng, 475/2407; By heuene kyng, that for vs alle dyde, 282/3986; by hym that harwed helle, 101/3512; by that ilke lord that for vs bledde, 173/1368; by nayles and by blood, 312/288; by Armes and by blood and bones, 89/3125; By corpus bones, 253/3096; 312/314; by corpus dominus, 181/1625; by myn hals, *Gam.* 12/391; Be seint Iame, *Gam.* 19/665; 23/797; by seint Iame, 376/1443; by that lord that called is seint Iame, 122/4264; by god and by seint Iame, 178/1545; By seynt Iame in Galys, *Gam.* 9/277; by seint Iame in Galys, *Gam.* 22/764; by seint Ioe, 347/483; by seint John, 326/752; 387/1800; 400/2252; by god and by seint Iohn, 162/1019; 338/164; by that lord þat clepid is seint Yue, 391/1943; by that lord þat clepid is Seint Yve, 174/1417; bi þoure lewte, *Gam.* 19/657; by seint Loy, 4/120; by that precious corpus Madrian, 253/3082; by seynt Martyn, *Gam.* 2/53; by seint Martyn, *Gam.* 7/225; by god and by seynt Martyn, 172/1338; Marie, 179/1592; 562/1062; Seynte Marie, 461/1899; By seinte Marie, 324/685; lady Seinte Marie, 380/1604; goddes Mooder, 398/2202; by the heuenes queene, 563/1089; By oure lady, 570/1354; By myghty Mars, 49/1708; by myghty Mars the rede, 50/1747; By seinte note (*i.e.* St. Neot), 108/3771; pardee, 339/200; 342/310; 343/335; 354/712; 376/1468; 379/1565; 383/1675; 442/1234; parfay, 132/110; 163/1037; 156/849; Peter (*i.e.* by St. Peter), 346/446; 373/1332; 550/665; 558/942, 947; on my porthors (3, 5, portoes; 4, 6, portos, *i.e.* breviary), I make an ooth, 171/1321; By god and by this Porthors I yow swere, 171/1325; by seint Poules belle, 281/3970; by Seint Richere, *Gam.* 5/137; 6/175; 11/357; 18/619; bi þe gode rode, *Gam.* 19/639; by Seint Ronyan, 312/310; by Seint Ronyon, 313/320; by god and by the holy sacrement, 326/757; by Seint Symon, 395/2094; so haue I blis, 292/4348; so haue I ioye or blis, 357/830; swa haue I seel, 121/4239; So moot I brouke wel myne eyen tweye, 296/4490; so moot I go, 549/634; so moot I goon, 502/777; by Termagaunt, 194/2000; So theek, 111/3864; so theech, 331/947; 558/929; as moot I thee, 349/532; al so moot I thee, 369/1215; 371/1271;

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- Ote, Sir, one of the 3 brothers, sons of Sir John Boundys, in the spurious Tale of Gamelyn, following 6-T. 128
- "Ouer greet a wit, whan a man hath, ful oft hym happeth to mysusen it," 549/648, 649
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- Ovid, the Roman poet (Publius Ovidius Naso), quoted, or alluded to, 130/54; 131/93; 201/2166; 224/2515; 229/2605; 353/630; 353/680; 361/952; 362/982; 467/2125
- Oxenford. *See* Oxford
- Oxford, a city of England, or the university of Oxford, 9/285; 92/3187; 96/3329; 348/527; 403/1
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- Palamon and Arcite, the Knight's Tale of, 26—88/859—3108
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- Palathia, in Anatolia, a lordship held by Christian Knights under the Turks, 3/65
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- Paradise, the garden of Eden, 256/3200; 295/4448; 319/506, 509; 390/1915; 391/1917; 613/325, 326, 327; 664/883; 668/918, 921; heaven, 535/227; 647/703
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*Devil*: the foule feend hym quelle, 551/705; the foule feend hym fecche, 565/1159; the deucl out of his skyn Hym terve (2, 4, 6, torne; 3, 5, turne,) I pray to god, for his falshede, 568/1273, 1274

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dignitee, 199/2109; god yelde yow, 219/1772; I vowe to god, 254/3122; I pray to god yeue him confusioun, 254/3133; God yeue me sorwe, 254/3140; so god yow blesse, 281/3978; god his soule blesse, 296/4485; god lat him neuere thee, 300/4622; I make auow to goddes digne bones, 324/695; god yow see, 325/715; God saue yow þat boghte agayn mankynde, 326/766; god yeue his soule reste, 348/501; God lete his soule neuere come in helle, 348/504; god his soule blesse, 348/525; God haue hir soule, 349/530; ffor goddes loue, 364/1060; 365/1096; God sende hem soone verray pestilence, 370/1264; on goddes name, 371/1276; I pray to god saue thee, and seint loy, 379/1564; And God þat made after his ymage mankynde, saue and gyde vs alle and some, 381/1642, 1643; God saue yow alle, saue this cursed frere, 384/1707; Deus hic, 386/1770; god amende defautes, 388/1810; god be thanked of his loone, 389/1861; Te deum, 389/1866; god yow see, 398/2169; God yelde yow, 398/2177; god lat hym neuere thee, 399/2207; god lete thee neuere thee, 399/2232; god hym saue, 400/2265; I prey to god so yeue his soule reste, 404/30; as god forbede, 407/136; god forbeede, 437/1076; God shilde that it sholde so bifalle, 442/1232; so God yow blesse, 442/1240; ther god his bones corse, 444/1303; god haue yow in his grace, 455/1688; God shilde vs alle from youre aqueyntance, 458/1787; God graunte thee thyn hoonly fo tespye, 458/1792; ffor goddes loue, 459/1814; 491/464; God be thyn helpe, 460/1874; God blesse vs and his mooder Seinte Marie, 475/2418; god yeue thee good chaunce, 493/679; for thilke god aboue, 517/1321; god yeue thee chance, 548/593; God it amende, 549/651; god yeue it harde grace, 550/665; god forbede, 560/996; 562/1046; god forbeede, 562/1064; God kepe vs from his false dissynulynge, 563/1073; for goddes loue, 565/1176; Goddes blessing and his moodres also And alle halwes haue ye, 567/1243, 1244; ffor loue of God that for vs alle deyde, 570/1351; God it forbeede, 571/1375; God sende euery trewe inan boote of his bale, 574/1481; god yeue thee sorwe, 576/15; on goddes name, 586/318; to do wel god sende yow his grace, 591/74; þanked be goddes sonde, *Gam.* 13/419; god sende vs gode, *Gam.* 19/640; haue god my treuthe, *Gam.* 20/678; haue god my lyfe, *Gam.* 21/714; So god 3eue me good rest, *Gam.* 24/841; God bring vs to þe Loye þat euer shal be, *Gam.* 26/902

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- Wades boot, 448/1424 ; Wade, according to the Edd., is the name of a hero of the northern mythology ; but see *Notes and Queries*, 2nd S., Vol. V., p. 512, where 'Wades boot' is explained as "damages paid for breach of promise," A. S. 'wed,' pledge, contract, and bôt, compensation, reparation
- Wales, a country west of England ; "To Walys fledde the Cristyanytee Of olde Britons," 147/544
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1 *Corinthians* vi. 13: 319/522, 523; vii. 6: 336/65; vii. 9: 335/52; x. 13: 382/1661  
2 *Corinthians* i. 12: 240/2824; xi. 14: 376/1465; iii. 6: 387/1794; iv. 17: 234/2700  
*Ephesians* v. 18: 318/484; v. 22—33: 338/160; v. 25, 28, 29: 447/1384  
*Philippians* iii. 18, 19: 320/530—533  
1 *Timothy* ii. 9: 343/341—345; iv. 7: 590/33, 34: v. 6: 320/547, 548; vi. 8: 390/1881; vi. 10: 212/2320; vi. 10: 250/3030  
2 *Timothy* iii. 16: 300/4631, 4632; iv. 7: 541/387, 388  
*James* i. 4: 234/2707; i. 5: 212/2309; i. 13: 439/1153; i. 22: 391/1937; ii. 13: 251/3059; ii. 17: 529/64  
1 *Peter* ii. 21—23: 233/2692—2694  
1 *John* i. 9: 252/3075—3077  
*Revelations* vii. 1—3: 145/491—494; xii.: 141/366



CHAUCER'S  
Comparisons and Similes, Metaphors,  
and Proverbs, Maxims, &c.,

IN HIS

"CANTERBURY TALES,"

COLLECTED BY

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I. COMPARISONS AND SIMILES.

N.B.—*The references are to the paging and lines of the Six-Text edition.*

And of his port as meeke as is a mayde, 3/69  
With lokkes crulle as they were leyd in presse, 3/81  
Embrouded was he, as it were a meede  
Al ful of fresshe floures whyte and reede, 3/89, 90  
He was as fressh as in [is, 2—6] the Monthe of May, 3/92  
He slepte namoore than dooth a nyghtyngale, 3/98  
hir eyen greye as glas, 5/152  
And whan he rood, men myghte his brydel heere  
Gynglen in a whistlynge wynd als cleere  
And eek' as loude as dooth þe chapel belle, 5/169—171  
His heed was balled þat shoon as any glas,  
And eek his face as it hadde been enoynt, 6/198, 199  
Hise eyen stepe and rollynge in his heed,  
That stemed as a forneys of a leed, 6/201, 202  
He was nat pale as a forpynd goost, 6/205  
His palfrey was as broun as is a berye, 6/207  
His nekke whit' was as the flour delys,  
Ther to he strong' was as a Champion, 7/238, 239  
And rage he koude as it were right a whelpe 8/257

Of double worstede was his semycope  
 That rounded as a belle out of the presse, 8/262, 263  
 Hise eyen twynkled in his heed aryght  
 As doon the sterres in the frosty nyght, 8/267, 268  
 And leene was his hors as is a rake, 9/287  
 Whit was his heed as is a dayesye, 10/332  
 An Anlaas and a gipser al of silk  
 Heeng at his girdel, whit as morne Milk, 11/357, 358  
 His berd as any sowe or fox was reed,  
 And ther to brood as though it were a spade, 16/552, 553  
 Vp on the eope right of his nose he hade  
 A werte, and ther on stood a toft of herys  
 Reed as the brustles of a sowes eryl, 16/554—556  
 His mouth as greet was as a greet forneys, 16/559  
 His tope was doked lyk a preest biforn,  
 fful longe were his legges and ful lene,  
 Ylyk a staf, ther was no calf ysene, 17/590—592  
 They were adrad of hym as of the deeth, 18/605  
 Tukked he was as is a frere aboute, 18/621  
 As hoot he was and lecherous as a sparwe, 18/626  
 Thanne wolde he speke and crie as he were wood, 18/636  
 Swichẽ glarynge eyen hadde he as an hare, 20/684  
 A voys he hadde as smal as hath a goot, 20/688  
 ffor trewely confort ne myrthe is noon  
 To ride by the weye doumb as the stoon, 22/773, 774  
 Emelye pat fairer was to sene  
 Than is the lylie vpon his stalke grene  
 And fressher than the May with floures newe, 31/1035—  
 1037  
 We stryuen as dide the houndes for the boon,  
 They foughte al day and yet hir part was noon,  
 Ther cam a kyte whil they weren so wrothe  
 And baar away the boon bitwixe hem bothe, 34, 35/1177—  
 1180  
 dronke is as a Mous, 37/1261  
 he lyk was to biholde  
 The Boxtree or the Asshen dede and colde, 38/1301, 1302  
 pale as Asshen colde, 40/1364  
 a Courser startlynge as the fir, 44/1502  
 Now vp, now down, as boket in a welle, 45/1533



As fiers as leon, 46/1598

To chaungen gan the colour in hir face,  
 Right as the hunters in the regne of Trace,  
 That stondeth at the gappe with the spere,  
 Whan hunted is the leon and the bere,  
 And hereth hym come russhyng in the greues  
 And breketh bothe bowes and the leues,  
 And thynketh "heere cometh my mortal enemy,  
 With oute faile he moot be deed or I;  
 ffor outhur I moot sleen hym at the gappe,  
 Or he moot sleen me if þat me myshappe," 47, 48/1637—  
 1646

Thou myghtest wene that this Palamon  
 In his fightyng were [as] a wood leon,  
 And as a crueel Tigre was Arcite;  
 As wilde bores gonne they to smyte,  
 That frothen whit as foom, for Ire wood, 48/1655—1659

He was war of Arcite and Palamon,  
 (That foughten breame as it were bores two;)  
 The brighte swerdes wenten to and fro  
 So hidously, that with the leeste strook  
 It semed as it wolde fille an ook, 49/1698—1702  
 [to figheten] As it were in a lystes roially, 50/1713

She woot namoore of al this hoothe fare,  
 By god, than woot a Cokkow of an hare, 52/1809, 1810

And lik a grifphon, looked he aboute, 61/2133  
 Cam ridyng lyk the god of Armes Mars, 62/2159  
 And as a leon he his lookyng caste, 62/2171

His voys was as a trompe thondrynge, 62/2174

An Egle tame as any lilye whyt, 63/2178

As fayn as fowel is of the brighte sonne, 70/2437

Arrayed right as he were a god in Trone, 72/2529

Ther nas no Tygre in the vale of Galgopheye,  
 Whan þat hir whelpe is stole, whan it is lite,  
 So crueel on the hunte, as is Arcite,  
 ffor Ielous herte, vpon this Palamon,  
 Ne in Belmarye, ther nys so fel leon  
 That hunted is, or for his hunger wood,  
 Ne of his praye desireth so the blood,  
 As Palamon to sleen his foo Arcite, 75/2626—2633

So greet a wepyng was ther noon certayn  
 Whan Ector was ybroght, al fressh yslayn,  
 To Troye, 81/2831—2833

She was ful moore blisful on to see,  
 Than is the newe pereionette tree,  
 And softer than the wolfe is of a wether, 93/3247—3249

fful brighter was the shynynge of hir hewe,  
 Than in the tour the noble yforged newe,  
 But of hir song it was as loude and yerne,  
 As any swalwe sittynge on a berne ;  
 Ther to she koude skippe and make game,  
 As any kyde or calf folwyng his dame ;  
 Hir mouth was sweete, as bragot or the Meeth,  
 Or hoord of Apples leyd in hey or heeth,  
 Wynsynge she was, as is a ioly colt,  
 Long as a mast and vprighte as a bolt ;  
 A brooch sche baar vp on hir loue coler,  
 As brood as is the boos of a bokeler, 94/3255—3266

And she sproong as a colt doth in the traue, 94/3282

Hir forheed shoon as bright as any day, 95/3310

Crul was his heer, and as the gold it shoon,  
 And strouted as a ffanne large and brode, 95/3314, 3315  
 hise eyen greye as goos, 95/3317

as whit as is the blosme vp on the rys, 95/3324

He syngeth brokkynge as a nyhtyngale, 97/3377

This Nicholas sat capyng euere vp-righte  
 As he had kiked on the newe moone, 99/3444, 3445

This Nicholas sat ay as stille as stoon, 100/3472

Shal falle a reyn, and that so wilde and wood,  
 That half so greet was neuere Noees flood, 101/3517, 3518

Thanne shal I swymme as myrie, I vndertake,  
 As dooth the white doke after hire drake, 102/3575, 3576  
 I moorne as dooth a lamb after the tete, 106/3704

I haue swich loue longynge,  
 That lik a turtel trewe is my moornynge, 106/3705, 3706

Dirk was the nyght as pich or as the cole, 107/3731

And weepe as dooth a child that is ybete, 107/3759

This Nicholas anon leet fle a fart  
 As greet as it had been a thonder dent, 109/3806, 3807

Myn herte is mowled also as myne heris,  
 But if I fare as dooth an Openers, 111/3870, 3871

As eny pecok he was proud and gay, 113/3926

As piled as an Ape was his skulle, 113/3935

And she was proud and peert<sup>t</sup> as is a pye, 113/3950

She was as digne as water in a dich, 114/3964

eyen greye as glas, 114/3974

Wery and weet<sup>t</sup> as beest is in the reyn, 118/4107

As any Iay she light was and Iolyf, 119/4154

as an hors, he snorteth in his sleepe, 119/4163

And I lye as a draf sek in my bed, 121/4206

They walwe as doon two pigges in a poke, 123/4278

Gaillard he was as Goldfynch in the shawe,

Broun as a berye, a propre short fel[a]we, 127/4367, 4368

He was as ful of loue and paramour

As is the hyve ful of hony sweete, 127/4372, 4373

lokid as a wild lyon, *Gam.* 4/125

stood stille as stoon, *Gam.* 8/263

stille as any stone, *Gam.* 12/395

as stille as any stone, *Gam.* 13/423

—the tyme wasteth nyght and day,

And steleth from vs, what pryuely slepyng

And what thurgh necligence in oure wakyng,

As dooth the streem that turneth neuere agayn,

Descendynge from the montaigne in to playn, 129/20—24

O serpent vnder femynynytee,

Lik to the serpent<sup>t</sup> depe in helle ybounde, 141/360, 361

ffor as the lomb toward his deeth is broght<sup>t</sup>,

So stant this Innocent<sup>t</sup> before the kyng<sup>t</sup>, 149/617, 618

he sleep<sup>p</sup> as a swyn, 153/745

thou ianglest as a Iay, 154/774

And she for sorwe as dounb stant as a tree,

So was hir herte shet<sup>t</sup> in hir distresse,

Whan she remembred his vnkyndenesse, 163/1055—1057

But was as glad ther-of, as fowel of day, 169/1228

they were as glad of his comyng<sup>t</sup>,

As fowel is fayn whan þat the sonne vp riseth, 169/1240,

1241

As in a fourme sit a wery hare,

Were al forstraught<sup>t</sup> with houndes grete and smale, 171/

1294, 1295

And forth she gooth, as Iolif<sup>t</sup> as a pye, 174/1399

And hoom he gooth, murie as a Papeiay, 178/1559

Whit was his face, as Payndemayn,  
 Hise lippes, rede as rose,  
 His rode is lyk scarlet in grayn, 191/1915—1917  
 His heer, his berdt, was lyk saffroun, 191/1920  
 And sweete as is the Brembul flour,  
 That bereth the rede hepe, 192/1936, 1937  
 Yet listeth, lordes, to my tale,  
 Murier than the Nightyngale, 195/2023, 2024  
 As whit as is a lilye flour, 196/2057  
 His brydel as the sonne shoon,  
 Or as the moone light, 196/2069, 2070  
 And forth vpon his wey he rood,  
 And sparele out of the bronde, 197/2094, 2095  
 Salomon seith That right as Motthes in the shepes flees  
     anoyeth to the clothes, and the smale wormes to the  
     tree, right so anoyeth sorwe to the herte, 203/2187  
 right as maladies been cured by hir contraries, right so shul  
     men warisshe werre by vengeance (advice of the phy-  
     sicians to Melibeus), 204/2207  
 lik a wilde leon fool-hardy, 253/3106  
 Thou art nat lyk a penant or a goost, 254/3124  
 And lik an Egles fetheres, wax his heres, 262/3365  
 Hise nayles lyk a briddes clawes weere, 262/3366  
 His voys was murier than the murie Orgon  
 On Messedayes that in the chirche gon ;  
 Wel sikerer was his crowyng in his logge,  
 Than is a Clokke or an abbey Orlogge, 284/4041—4044  
 His Coomb was redder than the fyn coral,  
 And battailed as it were a castel wal ;  
 His byle was blak, and as the leet it shoon,  
 Lyk Asure were hise legges and his toon ;  
 Hise nayles whiter than the lilye flour,  
 And lyk the burned gold was his colour, 284/4049—4054  
 He looketh as it were a grym leoun, 293/4369  
     and Chauntecleer so free,  
 Soong murier than the Mermayde in the see, 295/4459, 4460  
 They yollenden as feendes doon in helle, 298/4579  
 And rynge it out as round as gooth a belle, 314/331  
 And Est and West, vp-on the peple I bekke,  
 As dooth a dowue, sittynge on a berne, 316/396, 397

Thou [O dronke man] fallest as it were a styked swyn  
320/556

as dronken as a Mous, 341/246

as a spaynel, she wol on hym lepe, 341/267

ffor thogh he looked as a wood leon, 346/429

I koude walke as fressh as is a rose, 346/448

ioly as a pye, 346/456

And singe, ywis, as any nyghtyngale, 347/458

ffor al so siker as cold engendreth hayl,

A likerous mouth moste han a likerous tayl, 347/465, 466

Stibourne I was, as is a Leonesse, 352/637

A fair womman, but she be chaast also,

Is lyk a gold ryngt in a sowes nose, 356/784, 785

And he vp stirte, as dooth a wood leoun, 356/794

As thikke as motes in the sonne beem, 359/868. Cf.

Milton's *Il Penseroso*, vv. 7, 8.

And as a Bitore bombleth in the Myre,

She leyde hir mouth vn-to the water down, 362/972, 973

This knyght ne stood nat stille, as doth a best, 364/1034

And al day after hidde hym as an Owle, 365/1081

Ye faren lyk a man had lost his wit, 365/1095

wood as an hare, 372/1327

Hadde alwey bawdes redy to his hond

As any hauk to lure in Engeland, 373/1339, 1340

ffor in this world nys dogge for the bowe,

That kan an hurt deer from an hool knowe,

Bet than this Somnour knew a sly leechour,

Or an Auowtier or a paramour, 374/1369—1372

The Cartere smoot and cryde as he were wood, 378/1542

lyk an Aspen leef he quook for Ire, 383/1667

And now hath Sathanas, seith he, a tayl

Brodder than of a Carryk is the sayl, 383/1687, 1688

Right so as bees out swarmen from an hyue,

Out of the deueles ers ther gonne dryue

Twenty thousand freres in a route, 384/1693—1695

chirteth as a sparwe, 387/1804

He is as angry as a pissemyre, 388/1825

He groneth lyk oure boor lith in oure sty, 388/1829



ffat as a whale, and walkynge as a swan, 391/1930

Al vinolent<sup>t</sup> as Botel in the spence, 391/1931

Therefore, right<sup>t</sup> as an hauk<sup>t</sup> vp at a sours,  
Vp springeth in-to their, right so prayeres  
Of charitable and chaste bisy freres

Maken hir sours to goddes eres two, 391/1938—1941

as Iust as is a squyre, 395/2090

The frere vp stirte, as dooth a wood leoun, 397/2152

He looked as it were a wilde boor, 397/2160

with bely stif and toght As any Tabour, 400/2268

Ye ryde as coy and stille as dooth a mayde,  
Were newe spoused, sittynge at the bord, 403/2, 3

In crepeth age alwey, as stille as stoon, 407/121

And as a lamb, she sitteth meke and stille, 420/538

O stormy peple, vnsad and euere vntrewe,  
Ay vndiscreet<sup>t</sup> and chaungynge as a vane,  
Delitynge euere in rumbul that is newe,  
ffor, lyk the moone, ay waxe ye and wane, 434/995—99

And she ay sad and constant as a wal, 436/1047

strong<sup>t</sup> as is a greet Camaille, 441/1196

Beth egre as is a Tygre yond in Ynde, 441/1199

Ay clappeth as a Mille, 441/1200

couche as doth a quaille, 441/1206

Be ay of chiere as light as leef on lynde, 441/1211

That passen as a shadwe vpon a wal, 445/1315

Myn herte and alle my lynes been as grene

As laurer thurgh the yeer is for to sene, 449/1465, 1466

Thanne shal youre soule vp to heuene skippe

Swifter than dooth an Arwe out of the bowe, 455/1672,  
1673

she was lyk the brighte morwe of May, 457/1748

Lyk to the naddre in bosom sly vntrewe, 458/1786

as stille as a ston, 459/1818

With thilke brustles of his berd vnsofte,

Lyk to the skyn of houndfyssh, sharpe as brere, 459/1824,  
1825

ful of Iargon as a flekked pye, 459/1848

As fressh as is the brighte someres day, 461/1896  
 an herte as hard as any stone, 463/1990

he gooth as lowe

As euere dide a dogge for the bowe, 464/2013, 2014

O sodeyn hape, O thou fortune Instable,  
 Lyk to the Scorpion, so deceynable,  
 That flaterest with thyn heed, whan thou wolt synge,  
 Thy tayl is deeth, thurgh thyn enuenymynge,  
 O brotil Ioye, o sweete venym queynte,  
 O monstre that so subtilly kanst peynte  
 Thy yiftes vnder hewe of stidefastnesse,  
 That thou deceyuest bothe moore and lesse, 465/2057—2064  
 Soul as the turtle pat lost hath hire make, 466/2080  
 Thogh thou myghtest se as fer as shippes saille, 467/2108  
 as blynd as is a stoon, 468/2156

as lewed as gees, 471/2275

Syngeth ful murier than the Papeiay, 473/2322

And vp he yaf a roryng and a cry,  
 As dooth the mooder whan the child shal dye, 474/2364,  
 2365

But doutelees, as trewe as any steel,  
 I haue a wyf, though pat she poure be, 476/2426, 2427

They murmureden as dooth a swarm of Been, 484/204

Vp riseth fresshe Canacee hir selue,  
 As rody and bright as dooth the yonge sonne,  
 That in the Ram is foure degrees vp ronne, 489/384—386  
 a tree fordryed as whit as chalk, 490/409

And lith aswowne deed, and lyk a stoon, 492/474

Right as a serpent hit hym vnder floures  
 Til he may seen his tyme for to byte, 493/512, 513

As in a tounge is al the faire aboue  
 And vnder is the corps, 493/518, 519

That fressher was and Iolyer of array,  
 As to my doom, than is the Monthe of May, 506/927, 928  
 langwissheth as a furye dooth in helle, 507/950

lyk a bisy bee, 534/195

fful lyk a fiers leoun, 534/198

As meke as euere was any lamb, 534/199

euery mortal mannes power nys

But lyke a bladdre ful of wynel, ywys, 542/438, 439

He hadde ay priked lik as he were woodȝ, 547/576

But it was ioie for to seen hym swete :

His forheed dropped as a stillatorie

Were ful of Plantayne and of Paritorie, 547/579—581

ffor al the world, they styngen as a goot, 556/886

Al though this thyng myshapped haue, as now,

Another tyme it may be wel ynow.

Vs moste putte oure good in auenture ;

A Marchant, pardee, may nat ay endure,

Trusteth me wel, in his prosperitee ;

Somtyme his good is drenched in the see,

And somtyme comth it sauf vn-to the londe, 558/944—950

Was neuere brid gladder agayn the day,

Ne nyghtyngale in the sesoñ of May, 570/1342, 1343

They mowe wel chiteren as þat doon Joyes (jays), 572/  
1397

Ye been as booldȝ as is Bayardȝ the blynde,

That blondreth forth, and peril casteth noon, 572/1413, 1414

Thou songe whilom lykȝ a nyghtyngale, 585/294

Right as a swerd forkutteth and forkerueth

An Arm atwo, my deere sone, right so

A tonge kutteth freendshipe al atwo, 586/340—342

right as the roote of a tree hydeth hym in the erthe, 596/1113

soothly, ther is no thyngȝ that sauoureth so wel to a childȝ  
as the Milk of his Norice, ne no thyngȝ moore abhomyn-  
able than thilke Milkȝ whan it is medled with oother  
mete, rightȝ so the synful man that loueth his synne, hym  
semeth that it is to him moost sweete of any thyngȝ; but  
fro that tyme that he loueth sadly oure lord Ihesu cristȝ,  
and desireth the lif perdurable, ther nys to him no  
thyngȝ moore abhomynable, 596/122—124

as dooth the houndȝ þat retourneth to eten his spewyng.  
597/138

ye be roten in youre synne as a bæst in his dongȝ, 598/139

right as a sougȝe wroteth in cuerich ordure, so wroteth  
hire [a fair woman's] beautee in the stynkyng ordure  
of synne, 599/157

right as doopȝ a derkȝ clowde bitwixe vs and the sonne,  
601/185

A greetȝ wawe of the see comth som tyme with so greetȝ  
a violence that it drencheth the shipe. And the same  
harm dooth som tyme the smale dropses of water that

entren thurgh a litel creuace in to the thurrok, and in the botme of the shipe, if men be so necligent that they ne descharge hem nat by tyme. And therfore, al though ther be a difference bitwixe thise tuo causes of drenchynge, algates the shipe is dreynt, 616/363, 364

Looke how muche that a drope of water that falleth in a fourneys ful of fyr anyeth or greueth, so muche anyeth a venial synne vn-to a man that is perfit in the loue of Ihesu crist, 618/384

right as the gaye leefsel atte Tauerne is signe of the wyn that is in the Celer, 621/411

the buttokes of hem faren as it were the hyndre part of a she Ape in the fulle of the Moone, 622/424

Looke how that fir of smale gleedes that been almoost dede vnder asshen, wollen quike agayn whan they been touched with brymstoon; right so Ire wol eueremo quyken agayn whan it is touched by the pride that is couered in mannes herte, 633/548

Ther is a maner tree, as seith sein Ysidre, that whan men maken fire of thilke tree, and couere the coles of it with Asshen, soothly the fir of it wol lasten al a yeer or moore. And right so fareth it of rancour: whan it is ones conceyued in the hertes of som men, certein it wol lasten perauenture from oon Estre day vnto another Estre day and moore, 633/551, 552

And ofte tyme swich cursynge wrongfully retorneth agayn to hym þat curseth, as a bryd that retorneth agayn to his owene nest, 639/620

He [who tarries ere he will turn to God] is lyk to hym that falleth in the dych, and wol nat arise, 649/718

He is lyk to an hors that seketh rather to drynken drouy or trouble water than for to drynken water of the clere welle, 658/816

Certes they been lyk to houndes: for an hound, whan he comth by the Roser, or by othere beautees, though he may nat pisse, yet wole he heue vp his leg and make a contenaunce to pisse, 662/858

right as he som tyme is cause of alle damages that beestes don in the feeld, that breketh the hegge or the closure, thurgh which he destroyeth that may nat been restooed, 663/870

namoore may maydenhede be restooed than an Arm that is smyten fro the body may retourne agayn to wexe, 663/871

a fouler theft than for to breke a chirche and stele the  
chalice, 664/879

bordels . . . that mowe be likned to a commune gonge  
where as men purgen hire ordure, 665/885

hem thynketh they been free and han no Iuge, namoore  
than hath a free bole that taketh which Cow that hym  
liketh in the town, 666/898

right as a free bole is ynough for al a toun, right so is a  
wikked preest corrupcion ynough for al a parisshe, or  
for al a contree, 666/899

lyk to houndes that taken no kepe to kynrede, 667/907

though that hooly writt speke of horrible synne, certes hooly  
writt may nat been defouled, namoore than the sonne  
that shyneth on the Mixne, 667/911

Soothly, a whit wal, al-though it ne brenne noght fully by  
stikynge of a candeale, yet is the wal blak of the leyt,  
672/954

### METAPHORS.

Vp roos oure hoost and was oure aller cok, 24/823

I haue, god woot, a large feeld to ere,  
And wayke been the Oxen in my Plough, 26/886, 887

Thanked be ffortune, and hire false wheel, 27/925

—of Chivalrie the flour, 29/982

My lookyng is the fader of pestilence [said by Saturn],  
71/2469

this foule prisoñ of this lyf, 87/3061

vnbokeled is the male, 89/3115

He hadde moore tow on his distaf  
Than Gerueys knew, 108/3774, 3775

And Absolon hath kist hir nether eye, 110/3852

With bleryng of a proud Milleres eye, 111/3865

Gras tyme is doon, my fodder is now forage, 111/3868

Yet in oure Asshen olde is fyr yreke, 111/3882. Cf.  
Gray's *Elegy*, v. 92.

ffoure gleedes han we, whiche I shal deuyse,  
Avauntynge, liynge, Anger, Coueitise :

Thise foure sparkles longen vn to eelde, 111/3883-3885



And yett ik haue alwey a Coltes tooth, 112/3887

As many a yeer as it is passed henne

Syn that my tappe of lif bigan to renne,

ffor sikerly, whan I was bore, anon

Deeth drough the tappe of lyf and leet it gon,

And euer sithe hath so the tappe yronne

Til that almoost al empty is the tonne,

The stream of lyf now droppeth on the chymbe, 112/3889

—3895

So was hir ioly whistle wel y-wet, 119/4155

Your bagges been nat fild with ambes as,

But with sys cynk, that renneth for youre chaunce, 132/

124, 125

Humblesse hath slayn in hire al tirannye ;

She is Mirour of alle curteisie,

Hir herte is verray chambre of hoolynesse,

Hir hand Ministre of fredam for almesse, 135/165—168

welle of vices, 140/323

roote of Iniquitee, 141/358

nest of euery vice, 141/364

foot hoot, 143/438

Me list nat of the chaf, or of the stree,

Maken so long a tale, as of the corn, 152/701, 702

In hym triste I, and in his mooder deere,

That is to me, my seyl and eek my steere, 156/833

hauen of refut, brighte sterre of day (said of the Virgin),

157/852

of cristen folk the flour, 164/1090

Now longe moote thou saille by the cost, 181/1626

This gemme of chastite, this Emeraude,

And eek of martirdom the Ruby bright, 187/1799, 1800

This well of mercy, Cristes mooder sweete, 188/1846

Confession is neighbor to Innocence, 247/2966

It is a gentil pasture ther thow goost, 254/3123

He [was] of knyghthod and of fredom, flour, 276/3832

Thy sys ffortune hath turned in-to Aas, 277/3851

But I ne kan nat bulte it to the bren, 294/4430

Taketh the fruyt, and lat the chaf be stille, 300/4633

the olde daunce, 305/75

ffor dronkenesse is verray sepulture  
 Of mannes wit, and his discrecion, 320/558, 559  
 And on the ground, which is my moodres gate,  
 I knokke with my staf, bothe erly and late,  
 And seye, leeu mooder, leet me In, 325/729—731  
 Crist, that of perfeccion is welle, 337/107  
 the flour of myn age, 337/113  
 Nay, thou shalt drynken of another tonne  
 Er that I go, shal sauoure wors than Ale, 339/170, 171  
 Than maystow chese wheither thou wolt sippe  
 Of that tonne that I shal abroche, 339/176, 177  
 The flour is goon, ther is namoore to telle,  
 The bren as I best kan, now moste I selle, 347/477, 478  
 I made hym of the same wode (*i. e.* jealousy) a croce,  
 347/484  
 in his owene grece, I made hym frye  
 ffor Angre, and for verray Ialousye, 347/487, 488  
 I was his purgatorie, 347/489  
 Whan þat his shoo ful bitterly hym wrong, 347/492  
 I holde a Mouses herte nat worth a leek,  
 That hath but oon hole for to sterte to, 350/572, 573  
 But yet I hadde alwey a coltes tooth,  
 Gat tothed I was, and that bicam me weel,  
 I hadde the prente of seint Venus seel, 351/602—604  
 Hoold nat the deueles knyft ay at thyn herte, 395/2091  
 I am vnder youre yerde, 403/22  
 flour of wyfly pacience, 432/919  
 ffor if þat they were put to swiche assayes,  
 The gold of him hath now so badde alayes  
 With bras, þat thogh the coyne be fair at eye,  
 It wolde rather breste atwo than plye, 440/1166—1169  
 Youre herte hangeth on a ioly pyn, 450/1516  
 But I woot best where wryngeth me my sho, 451/1553  
 O perilous fyr, that in the bedstraw bredeth, 458/1783  
 Night with his Mantel, þat is derk and rude,  
 Gan ouersprede the Hemysperie aboute, 458/1798, 1799  
 welle of alle gentillesse, 493/505  
 With outen coppe, he drank al his penañce, 506/942  
 Thow welle of mercy (the Virgin), 528/37

. . . blered is myn eye, 552/730  
 . . . roote of alle trecherie, 562/1069  
 fox, used for a sly person, 563/1080  
 roote of alle cursednesse, 569/1301  
 the preest he made his Ape, 569/1313  
 wol ye Iusten atte ffan, 577/42  
 Another day he wole, peraventure,  
 Reclayme thee, and brynge thee to lure, 578/71, 72  
 blered is thyn eye, 584/252  
 Vnbokele and shewe vs what is in thy Male, 590/26  
 Why sholde I sowen draf<sup>t</sup> out of my fest,  
 Whan I may sowen whete, if þat me lest, 590/35, 36  
 Thilke manere of folk been the flyes that folwen the hony,  
 or elles the houndes that folwen the careyne, 623/441  
 Thanne stant<sup>t</sup> Enuye and holdeth the hootte Iren vpon the  
 herte of man, with a peire of longe toonges, of long<sup>t</sup>  
 rancour, 633/555  
 ffatereres been the deueles norices, that norissen hise  
 children with Milk<sup>t</sup> of losengerie, 639/613

## PROVERBS, MAXIMS, AND SENTENTIOUS EXPRESSIONS IN GENERAL.

Wel koude he [the Miller] stelen corn and tollen thries,  
 And yet he hadde a thombe of gold, pardee, 16/563  
 And this figure he added eek ther to,  
 That if gold ruste, what shal Iren doo? 15/500  
 And yet this manciple sette hir aller cappe, 17/586  
 And priuely a fynch eek koude he pulle, 19/652  
 Purs is the Erce-dekenes helle, seyde he, 19/658  
 The wordes roote be cosyn to the dede, 21/742  
 If euen song and morwe song accorde, 24/830  
 who shal yeue a louere any lawe?  
 Loue is a gretter lawe, 34/1164, 1165. Boethius, *De*  
*Consol.* III. 12:

' Quis legem det amantibus?  
 Major lex amor est sibi.

A man moot nedes loue, maugree his heed, 34/1169

Ech man for hym self, 35/1182

But sooth is seyde, go sithen many yeres,

That feeld hath eyen, and the wode hath eres, 44/1521,  
1522

It is ful fair a man to bere hym euene,

ffor al day meeteth men at vnset steuene, 44/1523, 1524

Now in the crope, now doun in the breres,

Now vp, now doun, as boket in a welle, 44, 45/1532, 1533

loue ne lordshipe

Wol noght hir thankes haue, no felaweshipe, 47/1625, 1626

ffor pitee renneth soone in gentil herte, 51/1761

He moot [e] pipen in an yuy leef, 53/1838

Ther is no newe gyse that it nas old, 61/2125

As sooth is seyde, elde has greet auantage;

In elde is bothe wysdom and vsage;

Men may the olde at renne and noght at rede, 70/2447—  
2449

Som tyme an ende ther is of euery dede, 75/2636

And certainly, ther Nature wol nat wirche,

ffare wel Phisik, go ber the man to chirche, 79/2759, 2760

What is this world, what asketh men to haue,

Now with his loue, now in his colde graue, 79/2777, 2778

Ioye after wo, and wo after gladnesse, 81/2841

This world nys but a thurghfare ful of wo,

And we been pilgrymes, passynge to and fro;

Deeth is an ende of euery worldes soore, 81/2847—2849

Thanne is it wysdom, as it thynketh me,

To maken vertu of necessitee, 87/3041, 3042

How that a clerk hath set the wrightes cappe, 90/3143

men shal nat maken ernest of game, 91/3186

Men sholde wedden after hire estaat,

ffor youthe and elde is often at debaat, 93/3229, 3230

A clerk hadde litherly biset his whyle,

But if he koude a Carpenter bigyle, 95/3299, 3300

ffor som folk wol ben wonnen for richesse,

And somme for strokes, and somme for gentillesse, 97/3381,  
3382

blowe the bukkes horn, 97/3387

alwey the nye slye  
 Maketh the ferre leewe to be looth, 97/3392, 3393  
 A man woot litel what hym shal bityde, 99/3450  
 Werk al by conseil, and thou shalt nat rewe, 101/3530  
 of an hastif thyng  
 Men may nat preche, or maken tariyng 102/3545, 3546  
 Men seyn thus, sende the wise, and sey no thyng, 103/  
 3598  
 Lo, which a greet thyng is Affeccioñ!  
 Men may dyen of ymaginacioñ,  
 So depe may impressioñ be take, 103/3611—3613  
 The deuel made a Reue for to preche,  
 And of a Soutere, Shipman or a leche, 112/3903, 3904  
 sette his howue, 112/3911  
 ffor leueful is with force force of showue (vim vi repellere),  
 112/3912  
 ffor Ialous folk ben perilous enerno, 114/3961  
 ffor hooly chirches good moot been despended  
 On hooly chirches blood, that is descended, 114/3983, 3984  
 nede has na peer,  
 Hym boes serue hym selue, that has na swayn, 116/4026,  
 4027  
 The gretteste clerkes been nought wisest men,  
 As whilom to the wolf thus spak the mare, 116/4054,  
 4055  
 Yet kan a Millere make a clerkes berd  
 (*i. e.* cheat him; *Fr.* faire la barbe, to shave), 117/4096  
 Man sal taa of twa thynges,  
 Slyk as he fyndes, or taa slyk as he brynges, 118/4129,  
 4130  
 With empty hand men may none haukes tulle, 119/4134  
 That gif a man in a point be ygreued,  
 That in another he sal be releued, 120/4181, 4182  
 Vnhardy is vnseely, thus men sayth, 121/4210  
 Hym thar nat wene wel that yuele dooth,  
 A gylour shal hym self bigyled be, 124/4320, 4321  
 Ne brynge nat every man in-to thyn hous, (Eccclus. xi. 29),  
 125/4331  
 Wel oghte a man, auysed for to be,  
 Whom that he broghte in-to his pryuetee, 125/4333, 4334



A man may seye ful sooth, in game and pleye, 125/435§  
 But sooth pley quaad pley, as the flemyng seith, 126/4357  
 thefte and Riot they been conuertible, 127/4395

Reuel and trouthe, as in a lowe degree,  
 They been ful wrothe al day, as men may see, 128/4397,  
 4398

Wel bet is roten Appul out of hoord,  
 Than þat it rotie al the remenaunt;  
 So fareth it by a riotous seruauñt,  
 It is wel lasse harm to lete hym pace  
 Than he shende alle the seruantz in the place, 128/4406—  
 4410

ther is no thief with-oute a lowke,  
 That helpeth hym to wasten and to sowke,  
 Of that he brybe kan, or borwe may, 128/4415—4417  
 After bale cometh bote, þorgh goddes might, *Gam.* 18/631  
 He moste nedes walke in felde þat may not walke in towne, *Gam.*  
 20/672

ffor losse of catel may recouered be,  
 But losse of tyme shendeth vs, quod he (*Seneca*), 129/27, 28  
 Biheste is dette, 130/41

ffor swich lawe as a man yeueth another wight,  
 He sholde hym seluen vsen it by right, 130/43, 44  
 in the sterres, clerer than is glas,  
 Is writen, god woot, who so koude it rede,  
 The deeth of euery man, withouten drede, 136/194—196

O sodeyn wo, that euere art successour,  
 To worldly bliss, spreynð with bitternesse;  
 The ende of the ioye of oure worldly labour,  
 Wo occupieth the fyn of oure gladnesse, 143/421—424

Vp on thy glade day, haue in thy mynde  
 The vnwar wo or harm þat comth bihynde, 143/426, 427  
 gentil herte is fulfild of pitee, 150/660

The fruyt of euery tale, is for to seye, 152/706

Ther dronkenesse regneth in any route,  
 Ther is no conseil hyd, with outen doute, 154/776, 777

Ioye of this world for tyme wol nat abyde,  
 firo day to nyght it changeth as the tyde, 166/1133, 1134

Who lyued euere in swich delit o day,  
 That hym ne moeued outhur conscience,  
 Or Ire, or talent, or som kynnes affray,  
 Enuye, or pride, or passion, or offence? 166/1135—1138

Mordre wol out, 186/1766

He that soone deemeth, soone shal repente, 205/2220

whil that Iren is hoot, men sholden smyte, 205/2226

he that precheth to hem that listen nat heeren his wordes,  
his sermon hem anoieth, 206/2234

good conseil wanteth whan it is moost [nede], 206/2238

he hasteth wel that wisely kan abyde, And in wikked  
haste is no profit, 207/2244

thre thynges dryuen a man out of his hous . . . Smoke,  
droppynge of Reyn, and wikked wyues, 209/2276

he þat soone deemeth, soone repenteth, 212/2325

he that to muche embraceth, distreyneth litel, 218/2405

for to do synne is mannyssh, but, certes, for to perseuere  
longe in sinne, is werk of the deuel, 221/2454

Ther is an old prouerbe, quod she, seith, That the good-  
nesse þat thou mayst do this day, do it, and abide nat  
ne delaye it nat til to morwe, 248/2984, 2985

Of fieble trees ther comen wrecched ympes, 254/3146

Mordre wol out, 289/4242

the latter ende of ioye is wo (Petrus Comestor), 293/4395

what þat god forwoot, moot nedes bee, 294/4424

A theef of venyson, that hath forlaft

His likerousnesse and al his olde craft,

Kan kepe a fforest best of any man, 305/83—85

Of alle tresons souereyn pestilence

Is whan a wight bitrayseth Innocence, 305/91, 92

Vnder a shepherde, softe and necligent,

The wolf hath many a sheepe and lamb to-rent, 306/101,  
102

fforsaketh synne, er synne yow forsake, 311/286

ffor peril is, bothe fyr and tow tassemble, 336/89

God clepeth folk to hym, in sondry wyse,

And euerich hath of god a propre yifte,

Som this, som that, as hym liketh shifte, 337/102—104

Who so þat wol nat be war by othere men,

By hym shul othere men corrected be, 339/180, 181

Ne noon so grey goos gooth in the lake,

As seistow wol been with-oute make, 341/269, 270

Of alle men, his wysdom is the hyeste,

That rekketh neuere who hath the world in honde, 343/  
326, 327

He is to greet a nygard that wolde werne  
A man to lighte his candle at his lanterne, 343/333, 334

Who so comth first to Mille, first grynt, 345/389

With empty hand men may none haukes lure, 345/415

Greet prees at Market maketh deere ware,  
And to greet cheepe is holde at litel prys, 348/522, 523

Who so that buyldeth his hous al of salwes,  
And priketh his blynde hors ouer the falwes,  
And suffreth his wyf to go seken halwes,  
Is worthy to been hanged on the galwes, 352/655—658

er þat thonder stynte, comth a reyn, 354/732

fful selde vp riseth, by his branches smale,  
Prowesse of man, for god, of his goodnesse,  
Wole that of hym we clayme oure gentillesse,  
ffor of oure eldres may we no thyng clayme  
But temporel thyng' þat man may hurte and mayme, 366/  
1128—1132

he is gentil that dooth gentil dedis, 367/1170

Glad pouerte is an honeste thyng, certeyn, 368/1183

ffreres and feendes been but lyte a-sonder, 383/1674

Lo ech thyng' that is oned in it selue,  
Is moore strong' than whan it is toscatered, 392/1968, 1969

With-Inne thyn hous ne be thou no leoun, 393/1989

Bountee comth al of god, nat of the streen  
Of which they been engendred and ybore, 408/157, 158

Loue is noght' oold as whan þat it is newe, 430/857

Bet is, quod he, a pyk than a pykerel,  
And bet than olde boef' is the tendre veel, 448/1419, 1420

Noon in this world that trotteth hool in al, 451/1538

Lo pitee renneth soone in gentil herte, 463/1986

But worldly Ioye may nat alwey dure, 465/2055

Passe ouer is an ese, 467/2115

As many heddes, as manye wittes ther been, 484/203

That pitee renneth soone in gentil herte, 492/479

by the whelp chasted is the leon, 492/491

A trewe wight and a theef' thenken nat oon, 494/537

That I made vertu / of necessitee, 495/593

Therfore bihoueth hire a ful long spoon  
 That shal ete with a feend, 495/602, 603  
 That alle thyng<sup>e</sup> repeiryng<sup>e</sup> to his kynde,  
 Gladeth hym self<sup>e</sup>, thus seyn men, as I gesse, 495, 496/  
 608, 609

Pacience is an heigh vertu, certeyn,  
 ffor it venguysseth, as thise clerkes seyn,  
 Thynges þat rigour sholde neuere atteyne, 502/773—775

Lerneth to suffre, or elles, so moot I goon,  
 Ye shul it lerne wher so ye wole or noon, 502/777, 778

That that is ouerdoon, it wol nat preeue  
 Aright, as clerkes seyn, it is a vice, 549/645, 646  
 (*Omne nimium vertitur in vitium.*)

ffor whan a man hath ouer greet a wit,  
 fful oft hym happeth to mysusen it, 549/648, 649

  he that gilty is  
 Demeth alle thyng<sup>e</sup> be spoke of hym, ywis, 550/688, 689

ffor vn-to shrewes, ioye it is and ese,  
 To haue hir felawes in peyne and disese, 552/746, 747

But euery thyng<sup>e</sup> which þat seineth as the gold,  
 Nis nat gold, as þat I haue herd<sup>e</sup> told,  
 Ne euery appul that is fair to eye,  
 Nis nat good, what so men clappe or crye, 558, 559/962-  
 965

Of euery ordre som shrewe is, pardee, 560/995

bet than neuere is late, 572/1410

Ye been as boold<sup>e</sup> as is Bayard<sup>e</sup> the blynde, 572/1413

Dun is in the Myre, 576/5

The word moot nede accorde with the dede, 583/208. See  
 21/742

litel Ianglyng<sup>e</sup> causeth muchel rest, 587/350

Thyng that is seyde, is seyde, and forth it gooth, 587/355  
 many smale maken a greet, 616/362

## PRAYERS, ENTREATIES, IMPRECATIONS, ETC.

God spede you, 73/2558  
 God saue swich a lord, 73/2563  
 God shilde that he deyde sodeynly, 98/3427  
 ffor Ihesus loue, 106/3717  
 for Cristes swete tree, 108/3767  
 for goddes banes, 117/4073  
 for cristes peyne, 117/4084  
 ffor Cristes saule, 122/4263  
 for cristes passion, 125/4327  
 I pray to god so yeue me sorwe and care, 125/4335  
 god forbede, 125/4339; 207/2248  
 for the loue of god and of Seint Iohn, 129/18  
 god hym see, 134/156  
 I pray to god in honour hire susteene, 134/160  
 almyghty god thee gyde, 137/245  
 crist that starf for our sauacion  
 So yeue me grace hise heestes to fulfille, 138/283, 284  
 Ihesu crist be with you alle, 139/318  
 He that is lord of ffortune be thy steere, 144/448  
 Osanne, 150/642  
 thanked be cristes grace, 151/686  
 Lord, wel come be thy lust and thy pleasaunce  
 My lust I putte al in thyn ordinaunce, 154/762, 763  
 lord, ay wel come be thy sonde, 156/826  
 heryed be goddes grace, 157/872  
 ffor wynd and weder, almyghty god purchace, 157/873  
 god yeve him meschance, 159/914  
 cristes mooder, blessed be she ay, 160/950  
 Now god, quod he, and hise halwes brighte  
 So wisly on my soule as haue mercy, 163/1060, 1061  
 Now Ihesu Crist that of his myght may sende  
 Ioye after wo, gouerne vs in his grace  
 And kepe vs alle that been in this place. Amen, 166/  
 1160—1162



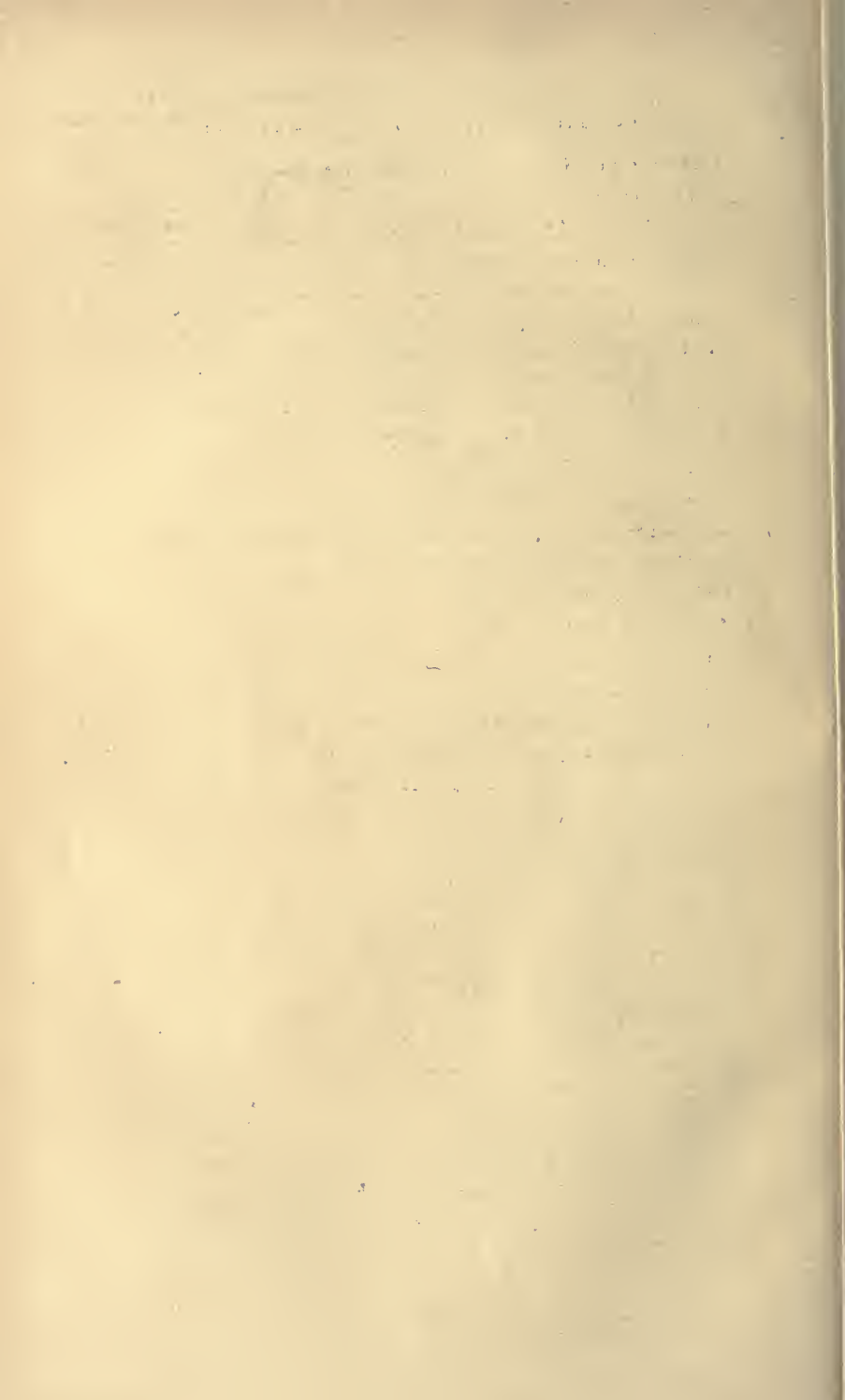
God shilde, 172/1356  
 god take on me vengeance, 173/1383  
 al so god me saue, 174/1416  
 God and seint Austyn spede yow and gyde, 175/1449  
 god shilde yow fro care, 175/1454  
 god vs sende Taillynge ynough vn-to oure lyues ende, 180/  
 1624  
 Ave Maria, 183/1698  
 O seinte Marie benedicite, 193/1974  
 God shilde his cors fro shonde, 197/2098  
 for goddes dignitee, 199/2109  
 god yelde yow, 219/1772  
 I vowe to god, 254/3122  
 I pray to god yeue him confusioun, 254/3133  
 God yeue me sorwe, 254/3140  
 so god yow blesse, 281/3978  
 god his soule blesse, 296/4485  
 for seinte charitee, 297/4510  
 god lat him neuere thee, 300/4622  
 for the loue of Christ þat for vs dyde, 323/658  
 I make auow to goddes digne bones, 324/695  
 god yow see, 325/715  
 God saue yow þat boghte agayn mankynde, 326/766  
 god yeue his soule reste, 348/501  
 God lete his soule neuere come in helle, 348/504  
 god his soule blesse, 348/525  
 God haue hir soule, 349/530  
 ffor goddes loue, 364/1060  
 for goddes loue, 365/1096  
 God sende hem soone verray pestilence, 370/1264  
 on goddes name, 371/1276  
 Grantmercy, 375/1403  
 I pray to god saue thee, and seint loy, 379/1564  
 And god þat made after his ymage  
 Mankynde, saue and gyde vs alle and some, 381/1642, 164  
 God saue yow alle saue this cursed frere, 384/1707

Deus hic, 386/1770  
 god amende defautes, 388/1810  
 Graunt mercy, 388/1812  
 for seinte Trinitee, 388/1824  
 god be thanked of his loone, 389/1861  
 Te deum, 389/1866  
 for hym that harwed helle, 396/2107  
 for seinte Charitee, 396/2119  
 god yow see, / 398/2169  
 God yelde yow, 398/2177  
 god lat hym neuere thee, 399/2207  
 god lete thee neuere thee, 399/2232  
 god hym saue, 400/2265  
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TO

# Chaucer's Canterbury Tales

TOGETHER WITH

COMPARISONS AND SIMILES, METAPHORS

AND PROVERBS, MAXIMS, ETC.,

IN THE SAME.

COLLECTED BY

PROF. HIRAM CORSON, LL.D.

OF CORNELL UNIVERSITY.



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# The Chaucer Society.

*Editor in Chief*:—REV. PROFESSOR W. W. SKEAT, LITT.D.

*Hon. Sec.*:—W. A. DALZIEL, Esq., 67, Victoria Road, Finsbury Park, London, N.

To do honour to CHAUCER, and to let the lovers and students of him see how far the best unprinted Manuscripts of his works differ from the printed texts, this Society was founded in 1868. There were then, and are still, many questions of metre, pronunciation, orthography, and etymology yet to be settled, for which more prints of Manuscripts were and are wanted; and it is hardly too much to say that every line of Chaucer contains points that need reconsideration. The founder (Dr Furnivall) began with *The Canterbury Tales*, and has given of them (in parallel columns in Royal 4to) six of the best theretofore unprinted Manuscripts known. Inasmuch as the parallel arrangement necessitated the alteration of the places of certain tales in some of the MSS, a print of each MS has been issued separately, following the order of its original. The first six MSS printed have been: the Ellesmere (by leave of the Earl of Ellesmere); the Hengwrt (by leave of W. W. E. Wynne, Esq.); the Camb. Univ. Libr., MS Gg. 4. 27; the Corpus, Oxford; the Petworth (by leave of Lord Leconfield); and the Lansdowne 851 (Brit. Mus.). The Harleian 7334 has followed, and the Cambridge Dd., completed by Egerton 2726 (the Haistwell MS.). *Specimens of all accessible MSS of the Tales* are now nearly completed, edited by the late Prof. Zupitza, Ph.D., and Prof. John Koch, Ph.D. Lady Cardigan will not allow her MS to be seen.

Of Chaucer's *Minor Poems*,—the MSS of which are generally later than the best MSS of the *Canterbury Tales*,—all the available MSS have been printed, so as to secure all the existing evidence for the true text.

Of *Troilus*, Parallel-Texts from the 6 best MSS have been issued (the Campsall MS also separately), and a 7th MS text of it with the english Boccaccio Comparison.

*Autotypes* of most of the best Chaucer MSS have been published.

The Society's publications are issued in two Series, of which the first contains the different texts of Chaucer's works; and the Second, such originals of and essays on these as can be procured, with other illustrative treatises, and Supplementary Tales.

The yearly subscription, which constitutes Membership, is 2 guineas, beginning with January 1, 1868, and ending with 1910. *All the Society's Publications can still be had*—except First Series, No. XLVIII.

The Society's Hon. Secs. for America are, Prof. Kittredge, of Harvard College, Cambridge, Mass., for the North and East, and Prof. Bright, of Johns Hopkins University, Baltimore, for the South and West. Members' names and subscriptions should be sent to the Home Hon. Sec., W. A. Dalziel, 67 Victoria Road, Finsbury Park, London, N.

## FIRST SERIES.

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I. The Prologue and Knight's Tale, of the *Canterbury Tales*, in 6 parallel Texts (from the 6 MSS named below), together with Tables, showing the Groups of the Tales, and their varying order in 38 MSS of the Tales, and in 5 old printed editions, and also Specimens from several MSS of the "Moveable Prologues" of the *Canterbury Tales*.—The Shipman's Prologue, and Franklin's Prologue,—when moved from their right places, and of the Substitutes for them. (The Six-Text, Part I.)

II—VII. II. The Prologue and Knight's Tale from the Ellesmere MS, Part I; III. Hengwrt MS, 154, Pt I; IV. Cambridge MS Gg. 4. 27, Pt I; V. Corpus MS, Oxford, Pt I; VI. Petworth MS, Pt I; VII. Lansdowne MS. 851, Pt I. (separate issues of the Texts forming Part I of the Six-Text edition.)

The issue for 1869, in the **First Series**, is,

VIII—XIII. VIII. The Miller's, Reeve's, and Cook's Tales: Ellesmere MS, Part II; IX. Hengwrt MS, Pt II; X. Cambridge MS, Pt II; XI. Corpus MS, Pt II; XII. Petworth MS, Pt II; XIII. Lansdowne MS, Pt II, with an Appendix of "Gamelyn" from six MSS.

(separate issues of the Texts forming the Six-Text, Part II, No. XIV.)

The issue for 1870, in the **First Series**, is,

XIV. The Miller's, Reeve's, and Cook's Tales, with an Appendix of the Spurious Tale of Gamelyn, in 6 parallel Texts. (Six-Text, Part II.)

The issue for 1871, in the **First Series**, is,

XV. The Man of Law's, Shipman's, and Prioress's Tales, with Chaucer's own Tale of Sir Thopas, in 6 parallel Texts from the MSS above named, and 10 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS. (Six-Text, Part III.)

XVI. The Man of Law's Tale, from the Ellesmere MS. Part III.

XVII. " " " " " " Cambridge MS. Part III.

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XIX. The Shipman's, Prioress's, and Man of Law's Tales, from the Petworth MS. Part III.

- XX. The Man of Law's Tale, from the Lansdowne MS. Part III.  
(each with woodcuts of fourteen drawings of Tellers of Tales in the Ellesmere MS.)
- XXI. A Parallel-Text edition of Chaucer's Minor Poems, Part I:—1. 'The Dethe of Blaunche the Duchesse,' from Thynne's ed. of 1532, the Fairfax MS 16, and Tanner MS 346; 2. 'the Complaynt to Pite,' 3. 'the Parlament of Foules,' and 4. 'the Complaynt of Mars,' each from six MSS.
- XXII. Supplementary Parallel-Texts of Chaucer's Minor Poems, Part I, containing 1. 'The Parlament of Foules,' from three MSS. [Reprinted in LIX, First Series.]
- XXIII. Odd Texts of Chaucer's Minor Poems, Part I, containing 1. two MS fragments of 'The Parlament of Foules;' 2. the two differing versions of 'The Prologue to the Legende of Good Women,' arranged so as to show their differences; 3. an Appendix of Poems attributed to Chaucer, 1. 'The Balade of Pitee by Chauciers;' 11. 'The Cronycle made by Chaucer,' both from MSS written by Shirley, Chaucer's contemporary.
- XXIV. A One-Text Print of Chaucer's Minor Poems, being the best Text from the Parallel-Text Edition, Part I, containing, I. The Dethe of Blaunche the Duchesse, II. The Complaynt to Pite, III. The Parlament of Foules, IV. The Complaynt of Mars, V. The ABC, with its original from De DeGuilleville's *Pèlerinage de la Vie humaine* (edited from the best Paris MSS by M. Paul Meyer).

The issue for 1872, in the First Series, is,

- XXV. Chaucer's Tale of Melibe, the Monk's, Nun's-Priest's, Doctor's, Pardoner's, Wife of Bath's, Friar's, and Summoner's Tales, in 6 parallel Texts from the MSS above named, with the remaining 13 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS, and with Specimens of the Variations of 30 MSS in the Doctor-Pardoner Link. (Six-Text, Part IV.)
- XXVI. The Wife's, Friar's, and Summoner's Tales, from the Ellesmere MS, with 9 woodcuts of Tale-Tellers. (Part IV.)
- XXVII. The Wife's, Friar's, Summoner's, Monk's, and Nun's-Priest's Tales, from the Hengwrt MS, with 23 woodcuts of the Tellers of the Tales. (Part III.)
- XXVIII. The Wife's, Friar's, and Summoner's Tales, from the Cambridge MS, with 9 woodcuts of Tale-Tellers. (Part IV.)
- XXIX. A Treatise on the Astrolabe, addressed to his son Lowys, in 1391 A.D., by Geoffrey Chaucer, edited by the Rev. Prof. Walter W. Skeat, M.A.

The issue for 1873, in the First Series, is,

- XXX. The Six-Text Canterbury Tales, Part V, containing the Clerk's and Merchant's Tales.

The issue for 1874, in the First Series, is,

- XXXI. The Six-Text, Part VI, containing the Squire's and Franklin's Tales.
- XXXII. The Clerk's, Merchant's, Squire's, Franklin's, Doctor's, Pardoner's, Shipman's, Prioress's Tales, Sir Thopas, Melibeus, Monk's, Nun's-Priest's, Second Nun's Tales, Ellesmere MS, Part V.
- XXXIII. The Clerk's, Merchant's, Squire's, Franklin's, Doctor's, Pardoner's, Shipman's, Prioress's Tales, Sir Thopas, Melibeus, Monk's, Nun's-Priest's, Second Nun's Tales, Cambridge MS, Part V.
- XXXIV. Squire's, Wife of Bath's, Friar's, Summoner's, Clerk's, Merchant's, Franklin's Tales, Corpus MS, Part IV.
- XXXV. Squire's, Merchant's, Wife of Bath's, Friar's, Summoner's, Clerk's, Franklin's, Second Nun's Tales, Petworth MS, Part IV.
- XXXVI. Squire's, Wife of Bath's, Friar's, Summoner's, Clerk's, Merchant's, Franklin's Tales, Lansdowne MS, Part IV.

The issue for 1875, in the First Series, is,

- XXXVII. The Six-Text, Part VII, the Second Nun's, Canon's-Yeoman's, and Manciple's Tales, with the Blank-Parson Link.
- XXXVIII. Second Nun's, Canon's-Yeoman's, Manciple's Tales, Ellesmere MS, Part VI.
- XXXIX. Manciple's, Man of Law's, Squire's, Merchant's, Franklin's, Second Nun's, Clerk's, Doctor's, Pardoner's, Shipman's, Prioress's Tales, Sir Thopas, Melibeus Tales, Hengwrt MS, Part IV.
- XL. Second Nun's, Canon's-Yeoman's, Manciple's Tales, Cambridge MS, Part VI.
- XLI. Second Nun's, Canon's-Yeoman's, Doctor's, Pardoner's, Shipman's, Prioress's Tales, Sir Thopas, Melibeus, Monk's, Nun's-Priest's, Manciple's Tales, Corpus MS, Part V.
- XLII. Second Nun's, Canon's-Yeoman's, Doctor's, Pardoner's Tales, Sir Thopas, Melibeus, Monk's, Nun's-Priest's, Manciple's Tales, Petworth MS, Part V.
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- XLIV. A detailed Comparison of the *Troilus and Criseyde* with Boccaccio's *Filostrato*, with a Translation of all Passages used by Chaucer, and an Abstract of the Parts not used, by W. Michael Rossetti, Esq., and with a print of the *Troilus* from the Harleian MS 3943. Part I.
- XLV. Ryne-Index to the Ellesmere MS of the Canterbury Tales, by Henry Cromie, Esq., M.A. In 8vo for the separate Ellesmere MS.
- XLVI. Ryne-Index to the Ellesmere MS, by Henry Cromie, Esq., M.A. In Royal 4to for the *Six-Text*.
- XLVII. Notes and Corrections for the 8vo Ryne-Index, by H. Cromie, Esq., M.A. The issue for 1876, in the **First Series**, is,
- XLVIII. Autotype Specimens of the Chief Chaucer MSS, Part I, 16 Autotypes, with a Note on the MSS, by Dr. F. J. Furnivall.
- The issue for 1877, in the **First Series**, is,
- XLIX. The *Six-Text*, Part VIII, containing the Parson's Tale, with a Table of its Contents; and Mr Cromie's Notes and Corrections for the 4to Ryne-Index.
- L—LV. L. The Parson's Tale, Ellesmere MS, Part VII; LI. Hengwrt MS, Part V; LII. Cambridge MS, Part VII; LIII. Corpus MS, Part VI; LIV. Petworth MS, Part VI; LV. Lansdowne MS, Part VI.
- The issue for 1878, in the **First Series**, is,
- LVI. Autotype Specimens of the Chief Chaucer MSS, Part II: 9 from the Cambridge MS Gg. 4. 27, and 1 from Lord Leconfield's MS.
- LVII. A Parallel-Text edition of Chaucer's Minor Poems, Part II:—5. The *A B C*, from 6 MSS; 6. The *Mother of God*, from 3 MSS; 7. *Anelida and Arcyte*, from 5 MSS and Caxton's print; 8. The *Former Age*, from 2 MSS (with the Latin original, and Chaucer's prose Englishing); 9. To his *Scrivener* from Shirley's MS and Stowe's print; 10. The *House of Fame*, from 2 MSS and Caxton's and Thynne's prints.
- The issue for 1879, in the **First Series**, is,
- LVIII. A Parallel-Text edition of Chaucer's Minor Poems, Part III, completing the *Parallel-Text*, and containing, 11. The *Legend of Good Women* from 5 MSS and Thynne's print; 12. *Truth* from 6 MSS; 13. The *Complaynt of Venus* from 6 MSS; 14. The *Envoy to Scogan* from 3 MSS; 15. *Marriage*, or The *Envoy to Bukton*, from 1 MS and Notary's and Thynne's prints; 16. *Gentillesse* from 6 MSS; 17. *Proverbs* from 3 MSS; 18. *Stedfastness* from 6 MSS; 19. *Fortune* from 6 MSS; 20. Chaucer to his *empty Purse*, from 6 MSS.
- The issue for 1880, in the **First Series**, is,
- LIX. Supplementary Parallel-Texts of Chaucer's Minor Poems, Part II:—1a. The *Parlament of Foules* from 3 MSS; 2. The *A B C* from 6 MSS; 3. *Anelida and Arcyte* from 6 MSS; 4. The *Legend of Good Women*, in whole or part from 4 MSS; 5. The *Complaint of Mars* from 3 MSS; 6. *Truth* from 6 MSS; 7. The *Complaynt of Venus* from 3 MSS; 8. *Gentillesse* from 3 MSS; 9. *Lack of Stedfastness* from Thynne's print and 2 MSS; 10. *Fortune* from 2 MSS and Caxton's print.
- LX. Odd-Texts of Chaucer's Minor Poems, Part II, containing, 3. The *A B C*, from 2 MSS; 4. The *House of Fame*, from the Pepys' MS, &c.; 5. The *Legend of Good Women* from 3 MSS; 6. The *Dethe of Blanche the Duchesse* from 1 MS; 7. The *Complaint to Pity* from 2 MSS; 8. The *Parlament of Foules* from 1 MS; 9. *Truth* from 3 MSS; 10. *Envoy to Scogan* from 1 MS; 11. *Purse* from 1 MS.
- LXI. A One-Text Print of Chaucer's Minor Poems, Part II, containing, VI. *Mother of God*; VII. *Anelida*; VIII. The *Former Age*; IX. *Adam Scrivener*; X. The *House of Fame*; XI. *Legende*; XII. *Truth*; XIII. *Venus*; XIV. *Scogan*; XV. *Marriage*; XVI. *Gentillesse*; XVII. *Proverbs*; XVIII. *Stedfastness*; XIX. *Fortune*; XX. *Purse*.
- LXII. Autotype Specimens of the chief Chaucer MSS. Part III: 2 from Henry V's MS of the *Troilus*, when he was Prince of Wales (now Mr Bacon Frank's); 1 from Shirley's MS of the *ABC* at Sion Coll.
- The issue for 1881, in the **First Series**, is,
- LXIII. A Parallel-Text edition of Chaucer's *Troilus & Criseyde* from the Campsall MS, b. 1415 A.D. (written for Henry V when Prince of Wales), Harleian MS. 2280, and Cambr. Univ. Libr. Gg. 4. 27. Part I. Books 1 and 2.
- The issue for 1882, in the **First Series**, is,
- LXIV. A Parallel-Text edition of Chaucer's *Troilus & Criseyde* from the Campsall MS, before 1415 A.D. (written for Henry V when Prince of Wales), Harleian MS 2280, and Cambr. Univ. Libr. Gg. 4. 27. Part II. Books 3, 4, 5.
- The issue for 1883, in the **First Series**, is,
- LXV. Part II of Mr W. M. Rossetti's Comparison of Chaucer's *Troilus and Criseyde* with Boccaccio's *Filostrato*, completing the work.
- The issue for 1884, in the **First Series**, is,
- LXVI—LXXI. 6 Appendixes to the 6 MSS of the *Six-Text*, with Wood-cuts and colored Cuts of 6 Tellers of Tales and of 6 emblematical Figures from the Cambridge Univ. MS, Gg. 4. 27, &c., and Process Engravings, for the



- Ellesmere MS Part, of the 23 Ellesmere MS Miniatures. The Hengwrt MS, Part VI, contains The Canon's-Yeoman's Tale from the Lichfield MS.
- LXXII. The Six-Text, Part IX, with colored Cuts of 6 Tellers of Tales and 6 emblematical Figures from the Cambridge Univers. MS Gg.4. 27; and Prof. Hiram Corson's Index to the Subjects and Names of *The Canterbury Tales*. [Issued in 1911.]
- The issue for 1885, in the **First Series**, is,
- LXXIII. The Harleian MS 7334 of *The Canterbury Tales*, with Woodcuts of 23 Tellers of Tales from the Ellesmere MS, &c.
- LXXIV. Autotype Specimens of the chief Chaucer MSS. Pt IV. The Ellesmere.
- The issue for 1886, in the **First Series**, is,
- LXXV. Chaucer's *Boece* from the Cambridge University MS. II. 3. 21.
- LXXVI. Chaucer's *Boece* from the Additional MS 10,340 in the British Museum, as edited by the Rev. Dr. R. Morris for the E. E. Text Soc. in 1868.
- LXXVII. More Odd Texts of Chaucer's Minor Poems, containing, 1. *The Complaynte to Pite*; 2. *The Complaint of the Anelida and Arcite*; 3. *Truth*; 4. *Lack of Stedfastness*; 5. *Fortune*; 6. *Purse*. Appendix: I. *The Balade of Pite*. II. *Roundels (Mercilesse Beaute)*.
- The issue for 1887, in the **First Series**, is,
- LXXVIII. A *Ryme-Index to Chaucer's Minor Poems*, by Miss Isabel Marshall and Miss Lela Porter, in Royal 4to for the *Parallel-Text*.
- The issue for 1888, in the **First Series**, is,
- LXXIX. A One-Text Print of Chaucer's *Troilus*, from the Campsall MS bef. 1415 A.D.
- The issue for 1889, in the **First Series**, is,
- LXXX. A *Ryme-Index to Chaucer's Minor Poems*, by Miss Isabel Marshall and Miss Lela Porter, in 8vo for the One-Text print of the *Minor Poems*.
- The issue for 1890, in the **First Series**, is,
- LXXXI. *Parallel-Text Specimens of all accessible unprinted Chaucer MSS: The Pardoner's Prolog and Tale*, edited by Prof. Zupitza, Ph.D. Part I, from 7 MSS: Cambridge Dd. 4. 24, Christ-Church, Additional 5140, Devonshire, Haistwell (or Egerton 3726), Ingilby, Northumberland: the Dd. Group.
- LXXXII. *The Romaunt of the Rose*, from Thynne's print, 1532, ed. F. J. Furnivall. [Issued in 1911.]
- The issue for 1891, in the **First Series**, is,
- LXXXIII. A Parallel text of *The Romaunt of the Rose* (of which the first 1705 lines are most probably Chaucer's), from the unique MS at Glasgow, and its French original, *Le Roman de la Rose*, edited by Dr Max Kaluza. Part I.
- LXXXIV. A Rime-Index to Chaucer's *Troilus*, by Prof. Skeat, Litt.D.
- The issue for 1892, in the **First Series**, is,
- LXXXV. *Parallel-Text Specimens of all accessible unprinted Chaucer MSS: The Pardoner's Prolog and Tale*, edited by Prof. Zupitza, Ph.D. Part II, from 10 MSS.
- The issue for 1893, in the **First Series**, is,
- LXXXVI. *Parallel-Text Specimens of all accessible unprinted Chaucer MSS: The Pardoner's Prolog and Tale*, edited by Prof. Zupitza, Ph.D. Part III, from 6 MSS.
- The issue for 1894, in the **First Series**, is,
- LXXXVII. A Parallel-Text of 3 more MSS of Chaucer's *Troilus*, the St. John's and Corpus, Cambridge, and Harl. 1239, Brit. Mus., put forth by Dr. F. J. Furnivall. Part I, with a Note by G. C. Macaulay, M.A.
- The issue for 1895, in the **First Series**, is,
- LXXXVIII. A Parallel-Text of 3 more MSS of Chaucer's *Troilus*, Part II.
- The issue for 1896, in the **First Series**, will be,
- LXXXIX. Prof. McCormick's Introduction to Chaucer's *Troilus*, discussing its MSS, its Text, its Metre and Grammar: 2nd Parallel-Texts, Part III.
- The issue for 1897, in the **First Series**, is,
- XC. *Parallel-Text Specimens of all accessible unprinted MSS: The Pardoner's Prolog and Tale*, Part IV, from 17 MSS, edited by the late Prof. Zupitza, Ph.D., and Prof. John Koch, Ph.D.
- The issue for 1898, in the **First Series**, is,
- XCI. *Parallel-Text Specimens*, Part V: *The Pardoner's Prolog and Tale*, a Six-Text, from 3 MSS and 3 black-letters, edited by Prof. John Koch, Ph.D., and Dr. F. J. Furnivall.
- The issue for 1899, in the **First Series**, is,
- XCII. *Parallel-Text Specimens*, Part VI: *The Clerk's Tale*, a Six-Text Print from 6 MSS not containing *The Pardoner's Tale*, put forth by Dr. F. J. Furnivall.
- The issue for 1900, in the **First Series**, is,
- XCIII. *Parallel-Text Specimens*, Part VII: *The Clerk's Tale* from the Phillipps MS 8299 and the Longleat MS, put forth by Dr. F. J. Furnivall.
- XCIV. *Parallel-Text Specimens*, Part VIII: *The Pardoner's Prolog and Tale* from the Hodson MS 39, put forth by Dr. F. J. Furnivall with an Introduction by Prof. John Koch, Ph.D.

The issue for 1901, in the **First Series**, is,  
XCV. The Cambridge MS Dd. 4. 24. of the *Canterbury Tales*, completed by the Egerton MS 2726 (the Haistwell MS), ed. F. J. Furnivall. Part I.

The issue for 1902, in the **First Series**, is,  
XCVI. The Cambridge MS Dd. 4. 24. of the *Canterbury Tales*, completed by the Egerton MS 2726 (the Haistwell MS), with woodcuts of the 23 Tellers of *The Canterbury Tales*, from the Ellesmere MS—and of 6 Tellers of *Canterbury Tales*, from the Cambridge MS Gg. 4. 27, ed. F. J. Furnivall. Part II.

XCVII. *Parallel-Text Specimens*, Part IX : An Introduction to the eight Specimens of Chaucer's *Clerk's Tale*, by Prof. Dr. John Koch.

(None for 1903-1910.)

### SECOND SERIES.

Of the **Second Series**, the issue for 1868 is,

1. *Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part I. This work includes an amalgamation of Prof. F. J. Child's two Papers on the use of the final -e by Chaucer (in T. Wright's ed. of *The Canterb. Tales*) and by Gower (in Dr Pauli's ed. of the *Confessio Amantis*).

2. *Essays on Chaucer, his Words and Works*, Part I.: 1. Prof. Ebert's Review of Sandras's *Etude sur Chaucer*, translated by J. W. van Rees Hoets, M.A.; 2. A 13th-century Latin Treatise on the *Chilindre* (of the *Shipman's Tale*), edited by Mr. E. Brock.

3. A Temporary Preface to the Society's Six-Text edition of Chaucer's *Canterbury Tales*, attempting to show the right Order of the Tales, and the Days and Stages of the Pilgrimage, &c. &c., by F. J. Furnivall, Esq., M.A.

Of the **Second Series**, the issue for 1869 is,

4. *Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part II.

Of the **Second Series**, the issue for 1870 is,

5. *Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part III.

Of the **Second Series**, the issue for 1871 is.

6. *Trial-Forewords to my Parallel-Text edition of Chaucer's Minor Poems* for the Chaucer Society (with a try to set Chaucer's Works in their right order of Time), by Fredk. J. Furnivall. Part I.

Of the **Second Series**, the issue for 1872 is,

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